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ILLUSTRATIONS  
OF  
ANGLO-SAXON POETRY,

BY  
JOHN JOSIAS CONYBEARE, M.A., &c.  
LATE PREBENDARY OF YORK AND VICAR OF BATH EASTON; FORMERLY STUDENT OF  
CHRIST-CHURCH, AND SUCCESSIVELY PROFESSOR OF ANGLO-SAXON  
AND OF POETRY IN THE UNIVERSITY OF OXFORD.

EDITED,  
TOGETHER WITH ADDITIONAL NOTES, INTRODUCTORY NOTICES, &c.,  
BY HIS BROTHER  
WILLIAM DANIEL CONYBEARE, M.A., &c.  
RECTOR OF SULLY.

---

Of Gothic structure was the Northern side,  
O'erwrought with ornaments of barbarous pride:  
There huge Colosses rose, with trophies crown'd,  
And Runic characters were grav'd around.  
There on huge iron columns, smear'd with blood,  
The horrid forms of Scythian heroes stood;  
Minstrels and Scalds (their once loud harps unstrung),  
And youths that died, to be by Poets sung.

---

*Temple of Fame.*

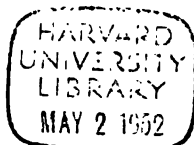
LONDON:  
PRINTED FOR HARDING AND LEPARD,  
PALL MALL, EAST.

1826. //

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**LONDON:**  
**PRINTED BY RICHARD TAYLOR,**  
**SHOE-LANE.**



## PREFATORY NOTICE.

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**IT** appears desirable to the Editor of the following work to explain in a few words the circumstances which have led to its publication in the present form. The attention of the late Author had long been directed to the illustration of the early history of English Poetry; and his appointment to the professorship of Anglo-Saxon in the University of Oxford in the year 1809, naturally rendered the metrical remains extant in that ancient language objects of his more particular investigation. The origin of the present volume is to be found in the Terminal Lectures which, in virtue of that office, he was called upon to deliver: in whatever degree therefore it may be considered as forming a valuable accession to this branch of letters, it will afford an additional proof of the tendency of our Academical Institutions to cherish an enlarged spirit of literary inquiry on subjects far remote from those peculiar studies, which their opponents have erroneously and injuriously represented as forming the sole objects of a system stigmatized,—with little practical knowledge of its true nature or results,—as narrow, illiberal, and exclusive.

In preparing his materials for these lectures, the Au-

thor was not contented merely to avail himself of the documents already rendered accessible through the medium of the press by his predecessors in the same path of investigation ; but devoted much time to an examination of the Manuscript stores of the Bodleian and Cottonian libraries, and more than once visited Exeter for the express purpose of consulting the valuable collection of Saxon poetry bequeathed to the library of that cathedral by Bishop Leofric. Some detached portions of the original matter thus collected, were from time to time communicated to the public through the channel of the *Archæologia*, *British Bibliographer*, &c.

The pursuits thus fostered by the tenour and opportunities of Academical life were in 1812 exchanged for clerical duties in a country village. These duties, and the theological studies connected with them, now engrossed, as they justly claimed, his chief attention ; and engagements merely literary or scientific were henceforth less pursued, than indulged in as affording that *change of occupation* which to active minds is *rest*, especially where early habits and languid physical powers indispose for more healthful relaxation. Under these circumstances, to which was added a less easy access to our public libraries than had hitherto been enjoyed, the further prosecution of these favourite researches was long suspended : nor was it again resumed, otherwise than in the hope of rendering subservient to a purpose of parochial usefulness<sup>1</sup> the profits which might be expected to accrue from

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<sup>1</sup> The object in question was the erection of a village school. Proposals for publishing by subscription, in aid of that object, "Illustrations

the publication of a work, obviously calculated to supply a desideratum of no inconsiderable importance in the history of the poetical antiquities of our language. In this view, the task of enlarging and methodizing his materials was recommenced with much ardour: but many delays intervened, and the object alluded to had been accomplished from the Author's private resources, before

---

of the early History of English and French Poetry," were circulated in the autumn of 1817, and an advertisement explaining in detail the contents of the proposed work inserted in the *Gentleman's Magazine* for August in that year. It was originally intended to have included not only the Saxon specimens now printed, but other unpublished materials connected with the earliest period of English poetry, and that of the Norman-French school.

If any one should consider the mention of the circumstances above noticed as devoid of public interest, and therefore standing in need of apology, that apology must be found in the feelings of the Editor, which induce him to dwell with peculiar satisfaction on such recollections of the spirit in which the late Author regarded the obligations of his profession, and endeavoured to render even these relaxations of his leisure hours subordinate to the higher purposes which they enforce. Under the same influence the Editor cannot refrain from subjoining a private memorandum relating to the present work, which is very characteristic of this habitual bias of the writer's mind:—it refers to the completion of the Analysis, &c. of the poem of Beowulf for the press. "*Tandem (Deo tempus, copiam ac salutem sufficiente) labor in hunc librum impendendus (opere scilicet integro diligenter perlecto, compendio ejus Anglicè exarato, particulisque quamplurimis metricè, ad verbum quâ fieri potuit, redditus) absolutus est, exeunte mense Octobris A. S. H. 1820.*"

Σοὶ χάρις ὁς πάντων μεδέεις, καὶ πάντα θεωρεῖς·  
Ἄλλα Σὺ δὸς μ' ἀπὸ τοῦδ' ὁσίων ἐκ' ἔργα τρέπεσθαι."

It cannot surely be destitute of usefulness to exhibit the consistent homage of a powerful mind to religious truth in the unsuspected moments of its privacy.

the first sheets were forwarded to the press. The design therefore of a publication by subscription was abandoned : but the work so undertaken was allowed to proceed, though very gradually, and only as the occasional amusement of leisure hours. Other causes of procrastination, not resting with the Author himself, arose from the peculiar impediments attending on the typographical details of a publication like the present ; and from the united operation of these, he had at the time of his sudden decease only corrected the proofs as far as page 80, and left in a state of complete preparation for the press the transcript of that portion of the work which extends to page 163. The task of publication thus devolved on the present Editor, who had for this purpose to arrange the detached communications to the *Archæologia* and the MS. materials already alluded to ; incorporating them in their proper relative situations, according to his conception of the original design, and supplying such connecting and illustrative matter as appeared requisite to the end in view. The manner in which he has endeavoured to execute this office will be found more fully explained in the Advertisements to the Introductory Essay and the Appendix. Of the merits of a work proceeding from a relative to whom he was bound by so many ties, it is not for him to speak : and the difficulty of doing so must be increased when the "*sacra et major imago*" of the departed is seen invested with a peculiar character of sacredness, and magnified in all its proportions, through the mists of the valley of the shadow of death.

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<sup>1</sup> "An Analysis of the Norman Metrical Romance of Octavian," of which a limited impression for private distribution was printed by the late Author.

**INTRODUCTORY ESSAY**

**ON**

**THE METRE**

**OF**

**ANGLO-SAXON POETRY.**



## INTRODUCTORY ESSAY

ON

### THE METRE OF ANGLO-SAXON POETRY.

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#### ADVERTISEMENT.

---

**IT** was the intention of the late Author of these Illustrations to have prefixed to them an Introductory Essay on the Metre of the Anglo-Saxon Poetry, in which it was designed to have remodelled the substance of some earlier communications on the same subject to the Society of Antiquaries, and to have extended them by a comparative survey of the kindred systems of the most ancient Icelandic and Teutonic metres. No progress, however, appears to have been made in the execution of this plan at the time when his hand was so suddenly arrested by death, beyond a rough draft of the general heads under which it was to have been arranged. The present Editor may perhaps in some degree, although in a manner far inferior, be enabled to supply this deficiency; since the study of these relics of our Saxon ancestors was among those joint pursuits in which it was once his

happiness to indulge with that nearest and most valued relative, in earlier or maturer life the guide or associate of all his literary inquiries: he believes himself therefore competent to state, with fidelity at least, the views which it had been intended to illustrate with regard to the several subjects under discussion. In endeavouring to discharge this office, he will first reproduce, in its original form, the Essay in the *Archæologia* above referred to; a document which must always retain a paramount interest, as having first removed, in a clear and satisfactory manner, the obscurity which previously invested this subject. He will then proceed to the other collateral and supplemental topics connected with the inquiry.

The following arrangement of these materials will be adopted:—

I. Essays, by the late Author, published in the *Archæologia*:

1. First Communication to the Antiquarian Society.
2. Riming Poem, referred to in that Communication.
3. Second Communication to the Antiquarian Society.

II. Addenda, by the Editor:

1. Recapitulation of the General Laws of Saxon Metre.
2. Comparative View of the Icelandic and ancient Teutonic Metres.
3. Investigation of the Alliterative Metres of the Celtic Nations.
4. Observations on the Derivation of the later Alliterative Metres of the English Poets of the Middle Ages from that of the Saxons.

FIRST COMMUNICATION  
ON  
THE METRE OF ANGLO-SAXON POETRY.

[*From Vol. xvii. of the ARCHÆOLOGIA.*]

Read before the Ant. Soc. Feb. 25, 1813.

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THE contradictory opinions which our ablest philological antiquaries have advanced with respect to the leading characteristics by which the poetry of our Anglo-Saxon ancestors was distinguished from their prose, will, I trust, plead my excuse for trespassing upon the time of the reader<sup>1</sup>, by offering to his attention a few cursory observations on that subject. They are suggested principally by the perusal of two very interesting documents contained in the Exeter Manuscript, many extracts from which will be found in the ensuing pages.

Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps no where to so little advantage as in the pages which he has dedicated to this topic. Influenced by the desire of reducing every thing to some classical standard, a prejudice not uncommon in the age in which he wrote, he endeavours, with greater zeal than success, to show that the writers whom he was

---

<sup>1</sup> The Editor has substituted in this and other places the phrases appropriated to a published essay for those which in the original alluded to the Society to which the communication was made, and given references to the pages of this volume instead of those to the *Archæologia*.

recommending to the world observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author, Mr. Tyrwhitt, justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with the Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the *Thesaurus* of the illustrious scholar above alluded to,—was the first person who ventured openly to dissent from his authority. Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme, declares that he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic, and finally professes himself unable to perceive "any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed<sup>1</sup>."

It cannot, I trust, be considered as disrespectful to the memory of that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified and (I cannot but think) inconsiderate assertions. But, in fact, the plan of that work in which he was engaged, relating to the language and versification of a much later period, demanded from him nothing more than a slight and incidental mention of Anglo-Saxon poetry. Had it been otherwise, the humbler efforts of future labourers in that department would probably have been in great measure anticipated, if not rendered wholly unnecessary, by the application of that

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<sup>1</sup> See the preface to Tyrwhitt's Chaucer.

critical acuteness and sound judgement which so eminently distinguished the restorer of Chaucer, and the discoverer of *Babrias*.

But I hasten to the detail of those circumstances which I cannot but think of sufficient force altogether to invalidate the opinion of Mr. Tyrwhitt, and which, unless I am much deceived, are calculated also to remove much of the obscurity in which the previous misapprehensions of Dr. Hickes appear to have enveloped one portion at least of the subject.

As the question of alliteration (which indeed requires but a short notice) will be more conveniently treated of after we shall have ascertained the existence and nature of that metre of which it forms the chief ornament, I shall commence with those topics which are in themselves of the greatest extent and interest, and shall endeavour to show both that the Anglo-Saxon poetry does really differ from their prose by the usage of metrical divisions, and that the general rhythm and cadence of their verse is not altogether undiscoverable.

The former, indeed, of these propositions should seem to require no further evidence than the simple comparison of the different methods of punctuation observable in the prosaic and poetical manuscripts of the Saxons. In the prose we find the single point or dot (equivalent both to our comma and semicolon) but sparingly used. In the poetry, on the contrary, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose, the same mark occurs repeatedly at short intervals, and in places where it evidently cannot be required in its usual function of dividing the sentence into its subordinate clauses<sup>1</sup>. The members thus included will be found (as far as we are capable of judging with respect to the pronunciation of that which we possess as a written language only) to have in general a strong similarity of

---

<sup>1</sup> Of this the edition of *Cædmon*, published by the learned Junius, will afford an accurate specimen; as also will the *Judith* printed at the end of Thwaites's *Heptateuch*, a book of somewhat more common occurrence.

cadence as well as of length. Should this be deemed inconclusive, the question will, I think, be placed beyond the reach of controversy by the specimens about to be adduced. In both these we shall find the poetry broken into similar members, not only by the usual mode of rhythmical punctuation, but in the one instance by the alternate insertion of lines written in the Latin language, and in the other by the employment of final rime. The former of these (although hitherto overlooked by those who have written upon this subject) is quoted by Humphrey Wanley in his *Catalogue of Anglo-Saxon Manuscripts*, p. 281. It forms the termination of a highly paraphrastic translation of the *Phoenix* of Lactantius, a short extract from the commencement of which is inserted in the Appendix to this work, p. 224. It is written in lines alternately Anglo-Saxon and Latin, and runs thus :

Hafað us aLyfed <sup>1</sup>	<i>Nos in vitam eduxit</i>
Lucis auctor	
ðæt we Motun her	<i>uti possemus hic</i>
Merueri	
God dædum beGletan	<i>virtutibus acquirere</i>
Gaudia in cælo,	
ðæt we Motun	<i>uti possemus</i>
Maxima regna	
Secan, and geSittan	<i>acquirere, et sedere</i>
Sedibus altis,	
Lifgan in Lisse	<i>vivere in mansione</i>
Lucis et pacis,	
Agan Eardinga	<i>possidere habitacula</i>
Alma lætitiæ	
Brucan Blæd-daga	<i>potiri fructu diurno</i>

<sup>1</sup> The letters on which the alliteration characteristic of Saxon metre depends, are here and in other places of this Introduction distinguished by antique capitals; and to render this distinction more prominent, no capitals are used in the beginning of the lines, except after a full stop, or in proper names.—ED.

<b>B</b> landam & mittem,	<i>blando et miti</i>
ge <b>S</b> eon <b>S</b> igora frean	<i>adspicere gloriae Dominum</i>
<b>S</b> ine fine,	
and him <b>L</b> of singan	<i>et ei gratias canere</i>
<b>L</b> aude perenni	
<b>E</b> Aðge mid <b>E</b> nglum,	<i>felices cum angelis.</i>
<b>A</b> lleluia.	

It will be immediately perceived, that such of these Latin verses as are at all consonant to the rules of prosody, belong either to the trochaic or dactylic species, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution (as was common in the Latin poetry of the middle ages) of emphasis for quantity. Thus "Sine, fine," "Blandam et, mittem," and "Alma lætitiæ," may be considered respectively as equivalent to a trochaic, an adoniac, and a dactylic line<sup>1</sup>. It is to a metre of this kind, in which emphasis (as

<sup>1</sup> I have thrown into the following note a few more specimens from Wanley's Catalogue, illustrative of the positions suggested in the text. The first and second will afford also an entertaining example of the fondness shown by our Saxon ancestors for introducing into their compositions the few Greek phrases with which they were acquainted.

<b>D</b> us me ge <b>S</b> ette	<b>E</b> ncratea
<b>S</b> anctus & justus	<b>A</b> c he <b>E</b> alne sceal
<b>B</b> eorn <b>B</b> oca gleaw	<b>B</b> oeðia
<b>B</b> onus auctor	<b>B</b> iddan georne
* * * * *	ðurh his <b>M</b> odes ge <b>M</b> ind
* * * * *	<b>M</b> icro in coꝝmo
ne sceal <b>L</b> adigan	* * * * *
<b>L</b> abor quem tenet	

(Wanl. Cat. p. 110. ex MS. Coll. Corp. Ch. Cant. K. 12.)

<b>D</b> ænne ge <b>M</b> iltsad ðe	abutan ende
<b>M</b> undum qui regit	* * * *
<b>T</b> Heoda <b>T</b> Hyrm cyningc	saule wine
<b>T</b> Hronum sedentem	* * * *
	b
	geunne

in all the modern languages of Gothic origin) holds the place of quantity, that I would refer the verses of the Anglo-Saxons. They

---

geUnne ðe on life <sup>1</sup>	Fo on Fultum
AUctor pacis	Factor cosmi <sup>2</sup>
Gibbe geSælða	* * * *
Salus mundi	Ðær Eadige
Metod se Mæra	Animæ sanctæ
Magna virtute	Rice Bestat
and se Soðfæsta	Regna cælorum.
Summi filius	

(Wanl. Cat. p. 147. ex MS. Coll. Corp. Ch. Cant. S. 18.)

The last is entirely in Latin, and appears to be an attempt at rime, although the alliteration is, for the most part, preserved. Wanley himself notices its similarity to the Anglo-Saxon metre.

<i>Olim hæc transtuli</i>	<i>Juva me Miserum</i>
<i>Sicuti valui,</i>	<i>Meritis Modicum.</i>
<i>Sed modo Precibus</i>	<i>Caream quo Mævis</i>
<i>Constrictus Plenius,</i>	<i>Mihimet Mocuis,</i>
<i>O Martine Sancte</i>	<i>Castusque Vivam</i>
<i>Meritis præclare</i>	<i>Nactus jam Veniam.</i>

Wanley, p. 189.

Of the substitution of accent or emphasis for quantity, the following wretched lines afford an example, perhaps the more striking, as they are written in imitation of a metre to which we are more accustomed.

*Denique composuit pueris hoc stilum rite diversum*  
*Qui Bata Ælfricus Monachus brevissimus.*  
*Qualiter Scholastici valeant resumere fandi*  
*Aliquod initium Latinitatis sibi.*

---

<sup>1</sup> It is evident that two alternate Latin lines have here through the negligence of the scribe been omitted; the sense, alliteration, and analogy of the structure prevailing through the whole composition equally requiring them.—ED.

<sup>2</sup> Here forty lines of similar structure alternately Saxon and Latin have been omitted. The text is often in both languages corrupt. The four lines subjoined form the conclusion.—ED.

will be found to consist, for the most part, of feet of two or three syllables each, having the emphasis on the first, and analogous therefore to the trochee or dactyl, sometimes perhaps to the spondee, of classic metre.

In the above specimen, the line "Dæt we motun" evidently consists of two trochees, or a spondee and trochee. "Eadȝe mid Englum," of a dactyl and trochee. "Secan, and ȝesittan," of three trochees.

This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification lessened by the admitting lines of different lengths from two to four feet, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence as to alter the character of the metre. The former license is in Saxon the less common of the two.

I think, however, it may be traced in the following instances.

Du eart, Hæleða, Helm,  
And| Hæfen, deman,  
Engla Ordfruman,  
And| EOrðan tuddor<sup>1</sup>.

Læton, æfter, beorgan  
In| blacum, reafum.  
And sæc, fremedon,  
And, dæt ne ȝe,lyfdon<sup>2</sup>.

Bi,folden on, ferðe  
Summæȝ, fingrum, wæl.

<sup>1</sup> Cædmon, p. 105.

<sup>2</sup> Idem.

The latter, if it is indeed to be regarded as a license of the same kind, and not rather to be referred to another principle, which I shall consider immediately, is much more common. Several instances of it occur in the few lines already quoted. In the following and some similar lines, there appears to be an additional syllable both at the commencement and termination.

Weceð and, Wreceð  
swa| Wildu, deor.

---

Occasionally lines of three or even two syllables occur; as,

Laðes, spræc.

Almichtne.

To frofre.

Hwæt ðu eart.

Fah wŷrm.

Nu ic ðus.

Mihtum swid.

In the former of these cases (and perhaps also wherever a syllable extraordinary is to be found at the termination of a line) the emphasis might be so strongly marked as to render it equivalent to two. The latter instance (Fah wŷrm) would not offend against the general rhythm.

The following passages from Cædmon will give examples both of the longer and shorter kinds of metre <sup>1</sup>.

---

<sup>1</sup> It has been doubted (see Mr. Bosworth's *Saxon Grammar*, p. 247) whether the following extract might not be reduced to lines of the shorter structure by hemistichial division; but two reasons seem conclusive against such an attempt:—1st, the couplets formed by such an arrangement from the 3rd, 7th, 9th and 11th lines as here printed, would be destitute of alliteration:—and 2dly, the same alliterative letter obviously extends to the couplet as formed of the longer lines. To make this clearer, braces have been placed against the alliterative couplets, as the extract begins with the last and ends with the first line of a couplet.—ED.

Æne, hæfde he swa, swiðne ge,worthne,  
 swa, **M**ihtigne, on his, **M**od geðohte }  
 he let, hine swa, **M**icles, wealdan, }  
**H**ehstne to, him on, **H**eofna, rice, }  
**H**æfde he, **H**ine swa, hwitne ge,worthne, }  
 swa, **W**ynlic, **W**æs his, **W**æstm on, heofonum, }  
 ðæt him, com from, **W**eroda, Drihtne, }  
 ge,**L**ic wæs, he ðam, **L**eohtum, steorrum, }  
**L**of, sceolde he, Drihtnes, wyrcean }  
**D**yræn, sceolde he his, **D**reamas on, heofonum, }  
 and, sceolde his, **D**rihtne, ðancian, }  
 ðæs, **L**ænes, ðe he him, on ðam, **L**eohte ge,scerede.

Cædm. p. 6. l. 14.

*Unum creaverat adeo potentem,  
 adeo præcellentem intellectu,  
 dederat ei tam ingentem potestatem,  
 proximam sibi in calorum regno,  
 illum adeo lucidum creaverat,  
 adeo latus fuit fructus ejus (vita) in calis,  
 qui ad eum venit a supremo Domino,  
 similis erat lucidis stellis,  
 gloriæ debuerat Domini inservire,  
 cara habere debuerat gaudia sua in calis,  
 et debuerat Domino suo gratias agere,  
 pro munere quod ille ei in luce decreverat.*

Us is, **R**iht micel,  
 ðæt we, **R**odera, weard,  
**W**ereda, **W**uldor, cining,  
**W**ordum, berigen,  
**M**odum, lufien,  
 he is, **M**æгна sped,  
**H**eafoð ealra  
**H**eah gesceafta.

*Nobis est æquissimum  
 ut cali custodem  
 exercituum, gloriæ-regem,  
 verbis exaltemus,  
 animis diligamus:  
 ille est potentissimus,  
 princeps omnium  
 excellentium creaturarum*

I now pass to the second document above alluded to, as calculated to throw some light upon this subject, from the circumstance of its author having superadded the ornament of rime to that of alliteration. This has hitherto escaped the observation of our Saxon scholars. Wanley, indeed, (to whom we are indebted for the only detailed notice of the Exeter Manuscript,) appears to have examined the section in which it is contained with much less than his usual diligence and accuracy.

It will perhaps enable us to appretiate more justly the evidence deducible from the metrical construction of this poem, if we recall what has been said above as to the method of punctuation by which the Anglo-Saxons were accustomed to distinguish their poetry from their prose. The dots or points which they used for this purpose may doubtless, through the negligence of transcribers, have been either omitted, or erroneously inserted. In other instances they may have perished from the injuries of time, weather, and ill usage. Thus the received division of the verse may in many cases become questionable, and any theory grounded upon it be represented as destitute of proof. Against conclusions drawn from the poem in question, it is evident that no such objection can reasonably be advanced.

After a diligent examination, it appears to me that the different species of verse used in this composition may be thus classed:—

1. Those which may at first sight be recognised as trochaic or dactylic: these are by far the most numerous; as,

Glenged, hiwum	Lisse mid, longum
Blissa, bleoum	Leoma ge,tonzum
Blostma, hiwum	—————
—————	Horsce mec, beredon
Swiðe ne, minsade	Hilde ge,neredon.

2. Of the trochaic species, with the hypercatalectic syllable; as,

Ahte ic, ealdor, stol  
Galdor, wordum, gol.

Wæs on, lagu, streame, lad  
 Ðær me, leoðu, ne bi, ȝlad.

3. Lines of three syllables (similar to those mentioned above);  
 as,

Tir̄, welgade		Græft, hafað		Treow, ðraḡ
Blæd, blissade				Is to, traȝ.

In this poem, and in all the other metrical compositions of the Saxons with which I am acquainted, there are certainly many lines which it is beyond my power to reduce to a strict agreement with this metrical system; but these difficulties are not, I think, of sufficient frequency or cogency to invalidate those conclusions concerning the metre of Anglo-Saxon poetry, which may be drawn from the general tenour of its construction. It is probable, too, that an uncultivated age was not very fastidious as to the precise observation of the rhythmical canons. If the violations of metre were not such as grossly to offend in singing or repetition, they would scarcely demand any higher degree of correctness<sup>1</sup>.

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<sup>1</sup> The Author has expressed his opinion more fully as to the degree of licence allowable in Anglo-Saxon poetry in the following remarks on the metrical rules laid down in Rask's *Saxon Grammar* (as translated in Mr. Bosworth's *Grammar*), which essentially agree with the canons four years previously deduced by himself in the above essay, but suppose a more strict and undeviating regularity of observance. They are extracted from a letter to Mr. Bosworth.—“Does not Mr. Rask speak on the whole too much as though he was considering an artificially constructed system of metre? I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made good use of this *μετρον αμετρον*, and the latter, in one of his prefaces, has, if my memory serves me, philosophized upon its structure.”

## RIMING POEM.

*(From the Exeter MS. p. 94.)*

THE very extraordinary composition last referred to is here presented to the reader in its entire form, in pursuance of the expressed intention of the late Author. As, however, no progress towards the execution of that intention had been made by him, the task of translation has devolved on the Editor; and it is in this instance a task of no slight difficulty: for the poet, bound by the double fetters of alliteration and rime, has found himself obliged to sacrifice sense to sound, to a more than ordinary extent. The style is throughout figurative, harsh, and elliptical in the highest degree: words occurring in no other Saxon writer, and to be interpreted therefore only through the medium of an uncertain analogy, are frequent; and more common terms are disguised by an unaccustomed variety of spelling. Under these circumstances, it must be still more a subject of regret that the light which the critical acumen of the late accomplished Author might have thrown on this very obscure production has been denied.

To the brief observations on its metrical structure already given, the Editor has only to add the following remarks:—

1. The rime is frequently double: and the poet, not contented with this exhibition of his powers in the accumulation of similar sounds, has in one passage (of nine lines) introduced an additional rime into the body of every line, thus:—

*Bald Ald ðwiteð*  
*Wræc fæc wriðeð*  
*Wrath ath smiteð*

so that every letter almost is fettered by the absurd intricacy of the metre.

The identical rimes are not confined to the couplet, but extend sometimes to eight or ten lines.

2. The whole style of composition is analogous to the later systems of Scaldic metre introduced about the middle of the ninth century in the place of the more simple versification of the *Edda* and *Voluspa* (which is altogether identical with the usual Saxon metre). It is probable that the knowledge of these more complicated systems was introduced among the Saxon poets in the age of Canute; but they do not appear to have found a favourable reception: the only instance which is extant of a regular imitation of them being that now presented to the reader. The following specimen from the *Hattalykli* (Key of Metre) of Snorro Sturleson will sufficiently evince the identity: it is, I believe, of the species called Ruhnenda.

Lof er flytt forom  
Fyrir gunnorum  
Ne spurd sporom  
Spioll gram snorom, &c.

(Extracts from the *Hattalykli* published by Mr. Johnstone, p. 48.)

From the difficulties above alluded to, the annexed translation is necessarily of so loose and conjectural a character that the Editor feels some apology requisite for presenting it to the public; but from the great interest of the poem as a metrical relic of so unique a character, he was unwilling to suppress the original: and he conceived that an interpretation which might at least present some clue to the general meaning would be acceptable. The subject appears to be an illustration of the transitory nature of human enjoyments: this is exhibited by describing the same individual as first flourishing in the very acme of pleasure, fame, affluence, and power; and then as a spirit tormented by the fires of purgatory, and a corpse consumed by worms. The conclusion points out the hope of translation, after these purifying pains have accomplished their appointed end, to the joys of heaven.

ME lifes onlah  
 Se ðis leoht onwrah,  
 And ðæt torhte geteoh  
 Tillice onwrah.

HE raised me to life  
 Who displayed this light,  
 And this bright possession  
 Bountifully disclosed.

Glæd wæs ic gliwum,  
 Glenged hiwum,  
 Blissa bleoum  
 Blostma hiwum.

Glad was I in glee,  
 Adorned with [fair] colours,  
 With the hues of bliss  
 And the tints of blossoms.

Secgas mec seƿon  
 Symbol ne aƿon  
 Feorh-giefe gefeƿon.

Men would say concerning me  
 That perpetually I should not desist  
 To rejoice in the gifts [blessings]  
 [of life.

Frætƿed ƿægum

Adorned in its paths

Wic ofer wongum,  
 Wennan ƿongum

[Was my] habitation on the earth,  
 [So that I might] expect in my  
 journeyings

Lisse mid longum  
 Leoma ƿetongum<sup>1</sup>;

Favour with long  
 Dispensations of light [felicity];

Ða wæs ƿæstmum aweaht  
 Ʊorld onspreht,  
 Under roderum aweaht  
 Ræd mæƿne ofer ðeaht.

Then was I abounding in fruits  
 And flourishing in the world,  
 Springing up beneath the heavens  
 And excelling in the force of  
 [counsel.

Giestas ƿengdon,  
 Ger-scƿe<sup>2</sup> mengdon,

Guests came,  
 They intermixed in commerce,

<sup>1</sup> 'Getincge,' *conditio, status*. Lye.

<sup>2</sup> 'Ger-scƿe' is perhaps from the same root with our 'gear,' and the Saxon 'ƿærsoma,' *treasure*; and will then bear the sense I have assigned it—the procuring of gear, i. e. commerce.

Lisse lengdon, Luftum glengdon.	They prolonged my pleasures, And adorned me with luxuries.
Scifen <sup>1</sup> scrad glad Ðurh-gescad inbrad Wæs on lagu streame lad Ðær me leoðu <sup>2</sup> ne bi glad. Hælde ic hæanne had, Ne wæs me in healle gad Ðæt ðær rof weord rad ;	Vestments of joy carefully wrought Shed around in breadth Were led over the ocean-flood Where my vessel miscarried not. I held a high state, Nor was there in my hall any peer Who would utter a haughty word there ;
Oft ðær rinc gebad	But men often supplicated there
Ðæt he in sele sæge, Sinc gewæge.	[For the treasures] which they beheld in my court, The weighed silver.
Ðeynum geðyhte <sup>3</sup> . . . . . Ðenden wæs ic mægen,	. . . . . Thence was I powerful,
Horsce mec heredon, Hilde generedon, Fægre feredon, Feondon biweredon.	Brave warriors obeyed me, They delivered me in battle, They fairly supported me, [miss. And protected me from mine ene-
Swa mec hyht-giefu heold Hyge Dryht befeold ;	So faithfully the gifts of hope Did the Lord pour into my mind ;

<sup>1</sup> 'Scifen,' *cure*. Lye. I doubt, however, my translation of this and the following line, but am unable to substitute one more satisfactory.

<sup>2</sup> 'Leoðu,' *navigate*. Lye. I suppose 'leoðu' to be a substantive from the same root.

<sup>3</sup> Some word which might rime with 'mægen' in the next line has here been lost from the text.

Staðol æhtum steald,	He established a firm foundation
Steppe-gongum weold.	for my possessions, [goings.
Swylce eorðe ol	And directed my steps in their
Ahte ic ealdor stol;	So in the earth
Galdor wordum gol,	I possessed a royal seat;
Gomel sibbe neof <sup>1</sup> oll.	I sang magic strains, [disgrace.
	And grown old in peace I had no
<hr/>	
Ac wæs gefest gear,	But I was formerly firm,
Gellende snær,	Affluent . . . . .
Wuniende wær,	Abiding safely,
Wil-bec <sup>2</sup> be scær.	With an abundant stream [of good]
	by my portion.
<hr/>	
Scealcas wæron scearpe,	My servants were sagacious,
Scyl wæs hearpe.	There was skill in their harping.
<hr/>	
Hlude hlynede,	It resounded loud,
Hleoðor dynede,	The strain re-echoed,
Swegl-rad swinsade	Melody was heard
Swiðe, ne minsade.	Powerfully, nor did it cease.
<hr/>	
Burg sele beofode,	The hall vibrated (at the sound),
Beorht hlifade;	Splendour shone;
Ellen eacnade,	My spirit expanded,
Ead eacnade;	My happiness increased;

<sup>1</sup> I have considered 'neof' as irregularly formed from the verb 'n' abban, 'not to have'; whence 'ðu n'æfest.' But I am far from satisfied with this conjecture.

<sup>2</sup> 'Wil-bec' appears of the same family of compounds with 'will-burne' and 'will-flood,' signifying a *welling stream*. 'Be scær' may mean *by my share or portion*; and the image conveyed by this line will then be, "The stream of abundance was in my portion:" but in this and many other instances I can only offer my attempts to interpret the obscure metaphors of the original poem as possible conjectures.

Freaum frodade,	I was prudent among princes,
Fromum zodade,	And successful among the brave,
Mod mægnade,	Powerful in mind,
Mine fægnade.	And rejoicing in spirit.
Treow telgade,	My tree flourished,
Tir welgade,	My sway increased,
* * * * *	* * * * *
Blæd blissade,	Fruit blessed me,
Gold gearwade,	Gold was at hand,
Gim hwearfade,	Gems poured around me,
Sinc searwade <sup>2</sup> ,	Silver was artificially wrought,
Sib nearwade;	My kindred were closely united;
<hr/>	
From ic wæs in frætsum,	I was brave in adornment,
Freolic in in-geatsum,	And graceful in carriage,
<hr/>	
Wæs min dream dryhtlic,	My glory was lordly,
Drohtad hyhtlic;	My dominion illustrious;
<hr/>	
Foldan ic freoðode,	I was benevolent to the land,
Folcum ic leoðode;	I sang lays to the people;
Lif wæs min longe	My life was long
Leodum ingemonge,	Among my nation,
Tirum getonge	My condition in my dominions
Teala gehonge.	Was happily supported.
<hr/>	
Nu min hreðer is hreoh,	But now my breast is rough,
Heoh <sup>3</sup> -siðum sceoh,	Shaken by the season of woe,

<sup>1</sup> The defective alliteration shows that a line is here lost.

<sup>2</sup> 'Searwian' usually occurs in an unfavourable sense, meaning *to employ artifice*: yet, as we find the related terms 'searw' used for a *machine*, and 'searlice' for *mechanically*, it may, I think, bear the signification here assigned.

<sup>3</sup> 'Heoh' is perhaps used in the place of 'heof,' *woe*. 'Sceoh,' for 'sceoc,' *shook*; from 'sceacan.'

Nyd bysgum neah;  
Gewited nihtes infleah

Se ær in dæge was dyre;

Scriðed nu deop feor,

Brond hord geblowen  
Breostum inforgrowen;  
Flyhtum to-flowen  
Flah is geblowen

Miclum in gemynde  
Modes gecynde;  
Greteð ongrynde  
Grom ofen pynde.

Bealo-fus byrneð,  
Bittre wyrneð;

Wid sið onginneð,  
Sar ne sinneð;  
Sorgum cinnið  
Blæd his blinnið,  
Blisse linnað,  
Listum linneð;  
Lustum ne cinneð.

Dreamas swa her gedresað,  
Dryht scyre gehreosað;  
Lif her men forleosað  
Leahtras oft geceosað;

Nigh to stern necessity;  
And he is tormented at the ap-  
proach of night  
Who before in the day was  
highly esteemed;  
Deep fire now is wrapt around,

And the hoard of brands inflamed  
Increasing around his breast;<sup>1</sup>  
Flowing in flights  
The dart is blown forth

Against the haughty of soul  
In the disposition of his mind;  
He lamenteth in the abyss  
Pained in the furnace of woe.

The prompt destruction burneth,  
Bitterly it correcteth him;

A wide journey beginneth,  
Affliction ceaseth not;  
He exclaimeth in sorrows  
His joy hath ceased,  
His bliss hath declined,  
He is fallen from his delights;  
He exclaimeth not in happiness.

Thus glories here are prostrated,  
And the lordly lot brought low;  
[So] men here lose their life  
And often choose crimes;

<sup>1</sup> I apprehend the harsh metaphors of these lines to allude to the corrective fires and tortures of purgatory.

Treow ðrag	A faithful course
Is to-traȝ,	Is withdrawn, [aboundeth.
Seo untrume ȝenag.	And that which hath no firmness
Steapum eatole misðah	. . . . .
Ond eal stund ȝenag.	. . . . .
<hr/>	
Swa nu world wendeð;	Thus now the world wendeth;
Wyrde sendeð,	Fate sendeth [men to their doom],
And hetes henteð;	And feuds pursue them;
Hæleðe scyndeð,	Chieftains oppress,
<hr/>	
Wer cynȝe witeð,	War-kings go forth,
Wæl ȝar sliteð,	The dart of slaughter pierceth,
Flah mah fiteð,	The violent arrow flieth,
Flan man hwiteð,	The spear smiteth them,
Burg sorg biteð;	Sorrow devoureth the city;
Bald ald ðwiteð,	The bold man in age decays,
Wræc-fæc wriðað,	The season of vengeance tor- menteth him,
Wrað að smiteð;	And enmity easily assaileth him;
Sin-ȝrynd sidað <sup>1</sup> ,	The abyss of sin increaseth,
Sæcre [sæaro] fearo ȝlideð,	Sudden treachery glideth in,
<hr/>	
Grom torn ȝræfeð,	Grim rage grieveth,
Græft hafað,	Woe possesseth,
<hr/>	
Searo hwit solað <sup>2</sup>	Every possession is deceitful,
Sumur het colað,	Summer's heat groweth cool,
Fold fela fealleð,	Many things fall to the ground,
Feond-scire wealleth,	The portion of strife aboundeth,

<sup>1</sup> The construction seems forced, but no other suggests itself.

<sup>2</sup> 'Solað' is perhaps the same with 'sælð,' *possessions*.

Eorð mægen ealdað,  
Ellen colað.

Earthly power groweth old,  
Courage groweth cold.

Me ðæt wyrd gewæf,  
And gehwyrð forgeaf  
Thæt ic grofe græf.  
And ðæt grimme græf

This Fate wove for me,  
And as decreed assigned it [grief.  
That I should grieve with this  
And the grim grave

Flean flæsce ne mæg;  
Ðon flah hred dæg,

Flesh may not flee;  
Soon as the rapid day hath flown,

Nid grapum nimeð  
Ðon seo neah becymeð;

Necessity seizeth in her grasp  
When she cometh nigh;

Seo me eðles onfonn,

She that hath taken me from my  
country,

And mec her heardes on conn.

And here exerciseth me in hard-  
ship.

Ðonne lichoma ligeð,  
Lima wurm friteð,  
Ac him wen ne<sup>1</sup> gewizeð,  
And ða wist gehyzeð

Then the corpse lieth,  
Worms fret the limbs,  
And the worm departeth not,  
And there chooseth its repast

Oððæt beoð ða ban an;  
\* \* \* \* \*  
And æt nyhstan nan

Until there be bone only left;  
\* \* \* \* \*  
And at the last there is no one  
[exempt]

Nefne se nede tan<sup>2</sup>

But that his fate compels [him to  
become]

<sup>1</sup> 'Wen.' 'Wen-wurm,' *vermis genus*. Lye.

<sup>2</sup> A line is here lost.

<sup>3</sup> 'Tan' is sometimes used for *lot* (*vide* Lye). The line seems equivalent with "Oððe sio wyrd us nede," *sive fatum nos compellit*. Boeth. 40, 7.

Balawan herge hlotene.	A prey to that destructive host
Ne bith se hlisa adroren <sup>1</sup>	[the worms]. [happiness Nor shall he be conversant with
Ær ðæt eadiġ geðenceð	Ere the blessed one [God] thinketh
He hine ðe oftor swenceð,	That he hath sufficiently often
	afflicted him [for the purpose of purgatorial correction],
Byrgeð him ða bitran synne,	And burieth for him his bitter sin,
Hogað to ðære betran wyne.	And exalteth to a better joy.
Gemon morða lisse,	Remember [therefore] immor-
Her sinden miltsa blisse,	talidity,
	Where are merciful blessings,
Hyhtlice in heofona rice.	Full of hope in heaven's kingdom.
Uton nu halġum ġelice	Ah, may we be like the saints
Scyldum byscyrede,	Washed from our sins,
Scyndum ġenerede,	Liberated from condemnation,
Wommum biwerede,	Protected from terror,
* * * * *	* * * * *
Ðær mon cyn mot	Where mankind shall
For meotude rot,	Before their Creator rejoicing,
Soðne God ġeseon,	Behold the true God,
And aa in sibbe ġefean.	And evermore enjoy peace.

The Exeter MS. contains also some other instances of rime, not indeed used through an entire poem (as in the preceding composition), but occasionally introduced. One of these instances occurs

<sup>1</sup> I read this, "Ne bið se lissa adrohten," which restores the rime.

<sup>2</sup> A line is here lost.

in that part of the poem on the Phoenix printed in italics in the present work, p. 226. Another (here subjoined) is found in the Hymn of which a short analysis is given, p. 215.

<b>Ðæt</b> nu manna gehwylc	That now whosoever among men
<b>Cwic</b> ðenden her wanað	here abideth in life
ge <b>Ceosan</b> mot	might choose
swa <b>Helle</b> <b>Hierðu</b>	either hell fire
swa <b>Heofones</b> mærdū ;	or heaven's joy ;
swa <b>Leohte</b> <b>Leoht</b>	either the bright light
swa ðam <b>Laðan</b> niht ;	or loathsome night ;
swa <b>THrymmes</b> <b>THræce</b> ,	either the majesty of glory,
swa <b>THrystra</b> wræce ;	or the punishment of audacious crimes ;
swa mid <b>Drihten</b> <b>Dream</b> ,	either glory with the Lord,
swa mid <b>Deoflum</b> hræm ;	or groaning with devils ;
swa <b>Wite</b> mid <b>Wraðum</b> ,	either punishment with wrath,
swa <b>Wuldor</b> mid arum ;	or glory with honour ;
swa <b>Life</b> swa deað ;	either life or death ;
swa him <b>Leofe</b> bið.	as his will shall be.

## SECOND COMMUNICATION

- ON

## THE METRE OF ANGLO-SAXON POETRY.

[From Vol. xvii. of the *ARCHÆOLOGIA*.]

Read before the Ant. Soc., Dec. 9, 1813.

IN the last communication, I endeavoured to prove that the poetical compositions of the Anglo-Saxons were distinguished from their prose by the continual use of a certain definite rhythm; and to investigate, as far as I was able, the metrical structure of those venerable and interesting remains. I now proceed to add such further remarks on their peculiar characteristics as have been suggested to me by an attentive though partial examination of the principal works of this description, preserved either in print or in manuscript.

With respect to the alliteration systematically adopted by all the writers of Anglo-Saxon poetry, little perhaps can be added to the observations of the laborious Hickes. It may however be briefly noticed, that our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy or variety said to be discoverable in those of the northern Scalds<sup>1</sup>; that they were more partial to the recurrence of consonants than vowels; and that they were usually studious of throwing the alli-

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<sup>1</sup> This intricacy, however, is to be found only in Scaldic poetry of more recent date than the close of the 9th century. The *fornyrðalag*, or ancient metre, is entirely parallel to the Saxon versification in this and every other respect.—Ed.

teration on the emphatic syllables. I do not recollect any instance of an attempt to carry on the same alliteration through a considerable number of lines together. It seldom, I believe, extends beyond the distich; and its constant recurrence within this definite space would alone, I am convinced, have been sufficient to induce Mr. Tyrwhitt, had he given more of his time and attention to the subject, to regard it as an index of a systematic and uniform division of the sentence, to which nothing analogous could be discovered in the prose compositions either of the Anglo-Saxons or any other people. In those cases (and they are of extremely rare occurrence) where no alliteration can be traced, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the license frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible.

But enough has, I trust, been offered upon this subject to clear up, in some measure at least, the obscurity in which the haste and inaccuracy of one whom, upon any other point of criticism, it would be difficult to convict of either, had involved it.

The general history of Anglo-Saxon poetry, and the characteristic features of its diction and composition, have been so ably illustrated by the pen of Mr. Turner, as to leave but little to the industry of his successors in that field of literature.

That gentleman has particularly noticed the constant accumulation of equivalent, or nearly equivalent, words and phrases, which, as it generally constitutes the chief and earliest ornament of the poetry of rude and illiterate nations, appears in that of our Saxon ancestors to have supplied almost entirely the place of those higher graces and resources of composition, which are the natural results of a more advanced state of civil society, and a more extended range of information. There is, however, one peculiarity of construction occurring in the poetical remains of the Anglo-Saxons, which, as far as my knowledge extends, has not been mentioned

by any preceding writer ; and which, nevertheless, is so generally prevalent in them, as to preclude, I think, all supposition of its being other than the effect of design. I mean an artificial arrangement of the several phrases or clauses of which the sentence is constituted, in a manner somewhat resembling that observed by Bishop Lowth in the sacred poetry of the Hebrews, and termed by that illustrious scholar *Parallelism*.

Of this the following examples will give, perhaps, a better notion than any explanation.

*Terra tremuit,  
Etiam celi stillarunt,  
Propter Deum  
Ipse Sinai,  
Propter Deum,  
Deum Israelis.*

*Eduxit populum suum cum gaudio,  
Cum jubilo electos suos.*

*Quum exiret Israel ex Aegypto,  
Familia Jacobi, a populo barbaro.*

*Qui convertit rupem in stagnum aquarum,  
Saxum siliceum in fontem aquarum<sup>1</sup>.*

Many more examples may be found by referring to the *Præll. Hebb.* of Lowth ; but in most, if not in all of them, there is a parallelism of the verb, as well as of the other parts of the sentence, and the clauses are frequently connected by a conjunction ; circumstances seldom observable in the parallelism (if I may be so allowed to term it) of the Anglo-Saxon writers. In the following

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<sup>1</sup> Ps. lxviii. 9 ; cv. 13 ; cxiv. 1, 3. I quote from the literal translation of Berlin. Upsal, 1805.

specimens I have marked the corresponding lines with the same letters.

a) Ða wæs wuldres weard	<i>Ibi erat gloriæ Dominus</i>
Wolcnum bifengun	<i>Calis tremantibus, (disruptis,)</i>
a) Heah engla Cyning	<i>Altus angelorum Rex</i>
Ofer hrofas upp	<i>Super fastigia elevatus</i>
a) Haligra helm.	<i>Sanctorum tutela.</i>
<hr/>	
a) Wile hi to eow	<i>Vult ille tanquam oves</i>
b) Ealles waldend	<i>Omnium Dominus</i>
b) Cyning on ceastre	<i>Rex in civitate (suâ)</i>
a) Corðrene lytle	<i>Coronam parvam</i>
b) Fyrn-weorca fruma	<i>Antiquorum operum origo (creationis Auctor)</i>
a) Folc gelsædan	<i>Gentem ducere</i>
c) In dræma dræm.	<i>In gaudiorum gaudium.</i>

The foregoing are extracted from the Exeter MS. The poems attributed to Cædmon afford innumerable instances of the same figure.

One paragraph in his description of the Deluge may be rendered line for line, and almost word for word, thus :

- a) Bethought him then, our God
- b) Of him that plough'd the wave,
- a) The gracious Lord of Hosts
- b) Of Lamech's pious son,
- c) And of each living soul
- c) He saved amid the floods,
- a) All glorious fount of life,
- c) High o'er the deep abyss.

A somewhat similar species of apposition may occasionally, though I believe very rarely, be observed in the lyric poetry of the

Greeks. There is a slight trace of it in a magnificent passage of the tenth Olympic of Pindar :

Ἴδε ΠΑΤΡΙΔΑ ΠΟΛΥΚΤΕΑΝΟΝ

Ἵπὸ στερεῇ πυρὶ, πλαγαῖς τε σιδάρου

Βαθὺν εἰς ὄχετόν ἄρας ἵζουσιν ἙΑΝ ΠΟΪΝ.

In our own language, the *Paradise Regained* offers one passage of a like construction :

Where God is praised aright, and godlike men,  
The holiest of holies and his saints.

In the very few instances in which this figure is to be found in classical or in English poetry, it may perhaps be fairly regarded (so far as the term is applicable to any thing connected with studied composition) as *accidental*. In the Saxon, on the other hand, it is too uniformly adopted, and carried to far too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems the subjects of which are drawn from scripture. It might also perhaps be questioned by some whether the rhythmical system itself, which it has been the object of these communications to illustrate, was originally the property of our northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age) in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets ; the authors most likely to have furnished the writers upon moral and religious topics with their favourite models. The resemblance between these and the Anglo-Saxon poems in

point of rhythm is certainly very considerable; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem, the *Voluspá*, which, if we can rely upon the authority of the northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the conversion of that people to Christianity, and consequently while they were yet ignorant of the models above alluded to<sup>1</sup>.

These poems, too, being probably in most cases composed for the instruction and use of unlettered persons, their authors would hardly have gone out of their way to choose a metre to which the individuals whom they chiefly expected to reap the benefit of their pious labours were unaccustomed.

However this may be with respect to the metre, the systematic use of alliteration is a practice entirely of northern or (as it also was used by the Welch) of Celtic origin<sup>2</sup>. The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody either of the Greeks or Latins. Whether it is to be found in that of any other country, I am ignorant<sup>3</sup>. If the Normans brought it with them into France, they lost it (together with their original language) at a very early period. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least till the period of the revival of letters.

<sup>1</sup> The analogy, or rather the identity, of the Anglo-Saxon metre, and the *fornyrðalag*, or most ancient system of the Icelandic Scalds, forms the subject of a subsequent article in this Introduction.—ED.

<sup>2</sup> An analysis of the Celtic metrical systems will be found in a subsequent part of this Introduction.—ED.

<sup>3</sup> It is affirmed in the *Hodegus Finnicus*, a Grammar of that language by Martinius, that the Finlanders have an alliterative metre. They may possibly have adopted it from their Gothic neighbours.

I have subjoined as a specimen, which may somewhat further contribute to illustrate this subject, the description of the Deluge from Cædmon, in which I have adopted the following marks :

The antique letters mark the alliterative consonants or vowels, as **F**us.

, marks the supposed division of feet, as Siððan,

— marks a syllable supposed in recitation to have been rendered (by the emphasis) equivalent to two, as Tir.

+ marks a line, the rhythm of which appears doubtful, as  
+ W<sup>r</sup>æcon arleasra feorh.

Drihten, sende  
Regn from, Roderum,  
and eac, Rume let  
Wille, burnan  
on Woruld, ðringan  
of, Ædra ge<sup>h</sup>wære.  
Egor, streamas  
Swearte, Swozan.  
Sæs up, Stigon  
ofer, STeað weallas.  
STrang wæs and, reðe  
se ðe, Wætrum, Weold;  
Wreah and, ðeahte  
Man, fæhðu, bearn.  
Middan, geardes  
Wonnan, Wæge  
Wera, æðel-land  
Hof, Hergode.  
Hyge, teonan, wræc  
Metod on, Monnum.  
Mere, swiðe, grap  
on, Fæge, Folc.

*Deus misit  
pluviam a calo,  
et etiam latè dedit  
fontes scaturientes  
in orbem irruere  
e venâ omni.  
Oceani fluctus  
nigri resonabant.  
Maria ascendebant  
super riparum mœnia.  
Fortis erat et acer  
qui aquis imperavit;  
tegebat et obruebat  
iniquitatis filios.  
Mediam terram  
luridus fluctus  
hominum patriam  
elevatam vastavit.  
Animi iniquitatem ulcisccebatur  
Creator in homines.  
Mare furens corripuit  
languentem populum.*

<b>F</b> eowertig, daga,	<i>Quadraginta dies,</i>
<b>N</b> ihta, oðer swilc,	<i>noctes simul totidem,</i>
<b>N</b> ið wæs, reðe,	<i>ira fuit gravis,</i>
<b>W</b> æll-grim, <b>W</b> erum.	<i>strage ferox in viros.</i>
<b>W</b> uldor, cyninges, yða	<i>Gloria regis unda</i>
+ wræcon, arleasra, feorh <sup>1</sup>	<i>ulsciscebatur impiorum mentem</i>
of <b>F</b> læsc, homan.	<i>carne vestitorum [i. e. hominum.]</i>
<b>F</b> lod ealle wreah	<i>Fluctus omnes tegebat</i>
<b>H</b> reoh under, <b>H</b> eofonum	<i>asper sub cælo</i>
<b>H</b> ea, beorgas	<i>altos montes</i>
geond, <b>S</b> idne grund,	<i>per latam terram,</i>
and on, <b>S</b> und ahof	<i>et super undam levabat</i>
<b>E</b> arce from, <b>E</b> orðan	<i>arcam a terrâ</i>
and ða, <b>Æ</b> ðelo, mid.	<i>et habitatores simul.</i>
<b>Ð</b> a, <b>S</b> egnade	<i>Hoc illi jusserat</i>
<b>S</b> elfa, <b>D</b> rihten,	<i>ipse Dominus</i>
<b>S</b> Cyppend, usser,	<i>Creator noster</i>
ða he ðæt, <b>S</b> Cip beleac.	<i>ut eam navem circumcluderet.</i>
<b>S</b> iððan, <b>W</b> ide rad	<i>Tunc latè profecta est</i>
<b>W</b> olcnum, under	<i>sub cælo</i>
ofer, <b>H</b> olmes <b>H</b> rinç	<i>super oceani circuitum</i>
<b>H</b> of, seleste.	<i>domus beata.</i>
<b>F</b> or mid, <b>F</b> earme.	<i>Ibat cum habitatoribus.</i>
<b>F</b> ære ne, moston	<i>Timere non debebant</i>
<b>W</b> æç, liðendum	<i>undam navigantes</i>
<b>W</b> ætres, brozan.	<i>aquæ violentiam.</i>
<b>H</b> æste, <b>H</b> rinon	<i>Æstum tetigerunt,</i>
ac hie, <b>H</b> aliç, <b>G</b> od	<i>sed eos sanctus Deus</i>

<sup>1</sup> We should probably read

**Y**ða wræcon  
**A**rleasra feorh

which perfectly restores the metre. The metrical points seem to have been misplaced in the MS.—ED.

<b>F</b> erede and, neredē.	<i>ducebat et servabat.</i>
<b>F</b> iftēna, stod	<i>Quindecim stabat</i>
<b>D</b> eop ofer, <b>D</b> unum	<i>alta super montes</i>
sæ, <b>D</b> rence flod,	<i>maris unda</i>
<b>M</b> onnes, elna.	<i>hominum cubitus.</i>
<b>D</b> æt is, <b>M</b> æro wyrd,	<i>Ille est casus memorabilis.</i>
<b>D</b> am æt, <b>N</b> iehstan	<i>Illos prope</i>
wæs, <b>N</b> an to ge, dale	<i>erat nemo, in solitudine</i>
+ nymðe heo wæs	<i>præter Eum qui erat</i>
+ ahafen on	<i>elatus in</i>
+ ða hean lyft. <sup>1</sup>	<i>alto cælo (sc. Deum).</i>
<b>D</b> a se, <b>E</b> gor-here	<i>Tunc aquarum agmen</i>
<b>E</b> orðan, tuddor	<i>terræ progeniem</i>
<b>E</b> all a, cwealde:	<i>omnem obruit :</i>
buton ðæt, <b>E</b> Arcbord	<i>sed eam arcam</i>
heold, heofona, frea.	<i>sustinuit cæli Dominus.</i>

p. 31.

<sup>1</sup> In the printed copy these three lines are thus divided by the usual punctuation. I have not at present the opportunity of consulting the MS. but should conjecture that the following was their original arrangement :

Nymðe **H**eo, wæs a, **H**afen  
on ða, **H**ean lyft.

## A D D E N D A,

BY THE EDITOR.

## RECAPITULATION

OF THE

## GENERAL LAWS OF ANGLO-SAXON METRE.

THE detailed analysis into which the Author of the preceding pages has there entered appears to establish on the firmest evidence the following canons as the genuine metrical laws of the Anglo-Saxon poets :

- I. The rhythm is invariably trochaic or dactylic; emphasis, however, holding the place of quantity.
- II. Each line usually consists of two feet<sup>1</sup>, admitting (by a

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<sup>1</sup> Some discussion has taken place on the continent whether these short metrical systems should be regarded as entire lines, or hemistichs only; the remaining half of the alliterative couplet being included, in order to complete the full line: i. e. whether we ought to arrange the following lines thus :

Fæge Feollon  
 Feld dynode  
 Secga Swate  
 Siddan Sunne up  
 on Morgen tid  
 Mære tuncgol

Glad

license familiar to many languages) the occasional introduction of a redundant syllable at the beginning or end of the line. Instances of the deficiency of a syllable (the line in that case containing only three syllables) are also sometimes, though very rarely, found.

- III. Lines of three feet, and in some very rare instances even of four feet, are occasionally intermixed with those of the regular and shorter metre.
- IV. The lines are associated together in couplets by the alliteration: when most perfect, this system contains three recurrences of the same initial letter—two in the former, the third in the latter, line of the couplet. Two such recurrences (one in each line) are, however, held sufficient. If the alliterational

Glad ofer Grundas  
 Godes candel beorht  
 Eces Drihtnes  
 Oððæt sio ~~AE~~ðele gesceaft  
 sah to setle.

or thus:

Fæge feollon . feld dynode  
 Secga swate . siððan sunne up  
 On morgen tid . mære tuncgol  
 Glad ofer grundas . Godes candel beorht  
 Eces Drihtnes . oððæt seo æðele gesceaft  
 sah to setle.

To me the whole question appears to belong to the typographer rather than the critic: whichever mode be adopted, the internal structure of the verse is altogether unaffected; and our decision may be safely regulated by the convenience of the press. So far as use and authority are concerned, however, these are clearly in favour of the division into shorter lines: but it must be allowed that the second method would have the advantage of rendering the alliteration more prominent, and illustrating the identity of the Saxon metre and that of Piers Plowman, which is always thus printed.

initials are consonants, absolute identity is required ; but if vowels, every other vowel is regarded as equivalent<sup>1</sup>. The alliteration must always fall on the accented syllables ; and the most perfect disposition appears to be when the last recurrence of the similar initial commences the first foot of the second line<sup>2</sup>.

V. The pauses are always at the end of lines ; but frequently carried beyond the couplet, falling on the close of the first line of the succeeding couplet : thus the monotony which would prevail if the pause generally coincided with the close of the alliteral system is avoided.

VI. Terminal rimes are occasionally introduced in some compositions apparently of a later date, and referable to the Dano-Saxon period : these are frequently double.

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<sup>1</sup> The intermixture of the less perfect alliteration of vowels, the frequent use of two instead of three alliteral sounds, and the shifting the place of the last, are absolutely necessary to relieve the monotonous effect of this system.

<sup>2</sup> In the kindred metre of the Scandinavian Scalds, the alliteral word of the second line is called *Hofutstafur*, or Cardinal, being that which governs the others ; and these are termed *Studlar*, or Auxiliaries.

COMPARATIVE VIEW  
OF THE  
ICELANDIC AND ANCIENT TEUTONIC METRES.

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THE history of Anglo-Saxon poetry may derive still further illustration from a critical inquiry into the metrical systems of the kindred Gothic tribes; for we shall find that the peculiar mode of versification which has been already analysed was by no means confined to one single dialect of the widely extended parent language spoken by the swarms of the northern hive; but, if not originally coextensive with that mighty tongue in all its ramifications, at least afforded the earliest vehicle of poetry in the Scandinavian and Teutonic as well as in the Anglo-Saxon branch. This circumstance claims our attention under a double point of view, as at once establishing the high antiquity of the system itself, and removing the possibility of doubt with regard to its precise nature.

In the first place, the common possession of this system by these kindred continental nations at once carries its date backwards at least to the middle of the fifth century, the period when our Saxon and Anglic ancestors emigrated from their seats on the Elbe, since it must have originated while the intercourse of neighbourhood favoured its diffusion, and while these several tribes were as yet held together as the families of a common race. No historical circumstances of a later age than the date assigned can with any show of probability be alleged as affording a solution of the fact stated: for although much subsequent intercourse did indeed take place between the Saxons and their Danish invaders, yet most assuredly we cannot suppose it to have been of a nature at all likely to exert any *literary* influence previously to the establishment of the dynasty of

Canute ; but we find the Saxons in full possession of this metrical system not only antecedently to that period, but even in the age of Bede (735) and of Cædmon (the latter half of the seventh century), long before the first keels of the Scandinavian Vikingr<sup>1</sup> had swept our coasts with the storm of their predatory warfare.

The identity of the metrical system employed by the "Scald" of Scandinavia and the Anglo-Saxon "Scop," besides affording this attestation to its antiquity, enables us to ascertain the genuine laws of that system with the utmost exactitude ; since it continued in common and vernacular use among the poets of the north in the age of Snorro<sup>2</sup>, the great compiler of the canons of their prosody as well as their mythological traditions, in whose *Hattalykli*, or Key of Metres (drawn up about 1230), the rules by which it was regulated are recorded with the same minute precision with which we should find the measures of Pindar or Horace illustrated by the grammarians of Greece or Rome.

From these sources, as well as from the examination of the very

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<sup>1</sup> The earliest appearance of Danish pirates on the English coast did not take place till 780 ; nor were there any instances of their coming in considerable force before 832, or of their even remaining to take up winter quarters in the island till 854. It is absolutely impossible to suppose any freedom of intercourse between them and the natives till Alfred allowed the remnant of their invading hordes to colonize East Anglia in 878 : nor is it likely they could have materially influenced our language or literature till the epoch of their ascendancy in the beginning of the eleventh century.

<sup>2</sup> It cannot indeed be properly said to have become extinct in Iceland even at the present day, although generally superseded by stanzas of more modern form, since a poet yet living has translated the *Paradise Lost* into this ancient measure : nor is it the least interesting feature in its history that it should have survived so many revolutions, and that the rude adventures of the gods of Asgard should have been sung by the ancient Scalds of Scandinavia to the same measure which has thus been made the medium of conveying to their descendants the lofty strain and awful truths of the Miltonic poem.

copious remains of Scaldic poetry yet extant, we learn that, besides those complicated metrical systems which the perverse ingenuity of the Scalds of the eleventh century delighted to multiply and diversify to an extent almost endless (with equal injury, if modern ears and judgement may pronounce, to the harmony of their verse and freedom of their composition), their prosody always contained a metre of much more simple and natural construction, whose superior antiquity was attested by the name *fornýrdalag*, "the ancient lay," its specific distinction.

The *fornýrdalag* consists of short verses (generally dipodial, trochaics, or adoniacs<sup>1</sup>), in measure, cadence, and alliteration, completely parallel to those of the Anglo-Saxon poetical remains; so that the rules known to have prevailed in the one may without fear of mistake be applied to the illustration of the other.

In this measure the whole of the *Edda*, and the poetry quoted by Snorro Sturleson in the *Ynglinga Saga* or History of the Ynglingi, the earliest dynasty of Norwegian kings, is composed. The first traces of the more intricate combinations of assonances do not appear till the reign of Harold Harfager (885), in which we find them first used by a Scald named Thorbiorn Hornkloffe.

A single example will be sufficient to evince this identity of metrical system: it is indeed so strikingly obvious that it cannot fail to manifest itself at once to every eye and ear accustomed to or qualified for such investigations. The poem I have selected for the purposes of this comparison is the *Gudrunar Quida*, one of the most interesting contained in the Eddaic collection. It may be necessary, in order to explain its subject, to premise that it relates to the sorrow of Gudrun for the death of her husband Sigurd, treacherously murdered by her brother Gunnar. This story bore to the cyclus of early northern poetry the same relations which the

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<sup>1</sup> On a careful examination of the Edda I find that about two-thirds of the poems contained in it consist exclusively of these shorter lines of two feet; in the remainder, lines of three feet are occasionally intermixed, and in some few instances predominate.

crimes and suffering of the houses of Laius and Atreus did to that of the Greeks, and has been rendered familiar to the English reader interested in this department of literature by the elegant abstracts given in Weber's Teutonic and Scandinavian Romances.

The tone of feeling exhibited in the following extract may remind the classical reader of a phrase of expressive brevity, *μείζω ἢ κατὰ δαμόνα*, in which Thucydides describes the sufferings of his countrymen before Syracuse: the language of nature and passion is the same in the philosophic historian of Athens and the untaught Scald of Scandinavia.

In order to illustrate the close affinity of the Icelandic and Anglo-Saxon, I have inserted a literal translation in the latter language; or, I may rather say, an edition of the same poem in that dialect; for the difference, for the most part, consists only in the variation of spelling. The version thus formed retains the alliteration, and so far as a modern ear can judge, the rhythm of a genuine Saxon poem.

<i>Original Icelandic.</i>	<i>Saxon version.</i>
AR var þat Gudrun	ÆR ðam ðe Gudrun
Gördiz at deyia	Gearwode dydan
er hon Sorg-full Sat	ða heo Sorgfulle Sæt
yfir Sigurði;	ofer Sigurde;
gerðit Hon Hiufra,	ne gearcode Heo Heofing,
ne Höndom sla,	ne Hondum sloh,
ne Qucina um	ne ymb Cwanode
sem Konor aðrar.	swa same Cwenas oðre.

*English version.*

IT was ere that Gudrun  
 Prepared to die  
 When she sorrowful sat  
 Over Sigurd's [corpse;]  
 She made not showers [of tears],  
 Nor smote she with her hands,  
 Nor moaned she for him  
 The same as other women.

*Original Icelandic.*

Genzo Iarlar,  
 Al-snotrir fram,  
 ðeir er Hardz Hugar  
 Hana lautto;  
 ðeygi Gudrun  
 Grata matti,  
 sva var hun Moðuz,  
 Mundi hon springa.

*Saxon version.*

Eodon ða EOrlas,  
 EAl-snottera fruma,  
 ða ðe of Heard-Hyge  
 Hi lættan woldon;  
 swa ðeah Gudrun  
 Grætan ne mihte,  
 swa wæs heo Modize,  
 swa Mihte heo to springan.

*English version.*

There came earls,  
 The chief of the wisest,  
 Who from her hard state of mind  
 Would have dissuaded [let] her;  
 Nor yet Gudrun  
 Might weep,  
 So anguished was she,  
 She was nigh to burst.

*Original Icelandic.*

Sato Itrar  
 Iarla bruðir,  
 Gulli bunar,  
 fur Gudruno;  
 hver Sagdi ðeirra  
 Sinn of-trega,  
 ðann er Bitrastan  
 of Bedit hafdi.

*Saxon version.*

Sæton Idesa<sup>1</sup>  
 Eorla brydas,  
 Golde bundene,  
 fore Gudruno;  
 æghwa Sæcde ðærra  
 Sine of-trege,  
 ðæne ðe Bittrestan  
 Bidod hæfdon.

*English version.*

There sat illustrious  
 Brides [widows] of earls,

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<sup>1</sup> The Saxon having no term of the same etymology and force with the Icelandic 'itrar,' I have been obliged to substitute (*metri causâ*) 'idessa,' *women*.

Boon [adorned] with gold,  
 Before Gudrun;  
 Each of them said [recounted]  
 Her own affliction,  
 The bitterest that  
 She had abode.

One relates the loss of *several* successive husbands, and of all her children and brethren; another had experienced, in addition to similar privations, the miseries of slavery.

*Original Icelandic.*

Þeygi Gudrun  
 Grata matti,  
 sva var hon Moðug  
 at Maug dauðan,  
 ok Harð-Huguð  
 um Hrær fylkis.

*Saxon version.*

Swa ðeah Gudrun  
 Grætan ne mihte,  
 swa wæs heo Modige  
 æt Mæga deaðe,  
 eac Heard Hycgiende  
 ymb Hræw folc-frean.

*English version.*

Nor yet Gudrun  
 Might weep,  
 So anguished was she  
 For her husband's death,  
 And so hard of mind  
 Over the corpse of her lord.

*Original Icelandic.*

Þa quað ðat Gullrönd,  
 Giuka dottir,  
 "Fa kantu, Fostra,  
 ðott ðu Froð ser,  
 Ungu vifi  
 Annsþiöll bera."  
 Varaði Hon at Hylia  
 um Hrær fylkis.

*Saxon version.*

Þa cwæð ðæt Gulrond,  
 Giukan dohtor,  
 "Fea canst ðu, Foster,  
 ðeah ðu Frode sy,  
 Iungre wife  
 Anspell beran."  
 Weardode Heo of Helan  
 Hræw folc-frean.

*English version.*

Then quoth Gulrand,  
 Giuka's daughter,  
 "Few [things] kenn'st thou, my fostress,  
 Though thou art prudent,  
 To a young wife [widow]  
 Counsel to bear."  
 [Then] was she ware no longer to conceal  
 The corpse of the chief.

*Original Icelandic.*

Svipti hon blæio  
 af Sigurði,  
 ok Vatt Vengi  
 fur Vifs kniam :  
 "Littu a Liufan,  
 Legðu munn við grön,  
 sem þu Halsaðir  
 Heilan stilli."

*Saxon version.*

Swipte heo ða Sceatas<sup>1</sup>  
 of Sigurde,  
 Wand eac Wængas  
 fore Wifes cneowum :  
 "Wlita ðu on Leofan,  
 Lecga ðu muð to muðe<sup>2</sup>,  
 swa ðu ymb Halsige gyt  
 Halan stille."

*English version.*

She swept the pall  
 Off Sigurd,  
 And turned his cheeks  
 Before his wife's knees :  
 "Look thou on thy love,  
 Lay thou thy mouth to his lips,  
 As though thou didst embrace him  
 Still alive."

---

<sup>1</sup> From the deficiency of a Saxon form of the Icelandic 'blæio,' this word is here substituted.

<sup>2</sup> The Saxon has no form of the Icelandic 'grön.'

*Original Icelandic.*

Aleit Gudrun  
 Eino sinni ;  
 sa hon Dauglings skaur  
 Dreyra runna,  
 Franar sionir  
 Fylkis liðnar,  
 Hug-borg jöfurs  
 Hiörvi skorna.

*Saxon version.*

Onwlat Gudrun  
 Æne siðe ;  
 geseah heo Deorlinges<sup>1</sup> hær  
 Dreore yrnende,  
 Freomne ansyn  
 Folc-frean gehlidenne,  
 Hige-beorg<sup>2</sup> Heretogan  
 ecgum to Heawenne.

*English version.*

Gudrun looked on  
 One moment;  
 She saw her warrior's hair  
 Running with gore,  
 The [once] shining eyes  
 Of her lord extinct,  
 The breast [the fortress of the soul] of the chief  
 Pierced with the sword.

*Original Icelandic.*

Ða Hne Gudrun,  
 Hauli við bolstri,  
 Haddr losnaði,  
 Hlyr roðnaði,  
 en Regns dropi  
 Rann niðr um kne.

*Saxon version.*

Ða Hnab Gudrun,  
 Holen við bolstras,  
 Heafod-beah lysnade,  
 Hleor readode,  
 And rægnas dropan  
 niðer Arn ymb cneowa.

<sup>1</sup> Substituted for 'daugling,' there being no Saxon derivative of the latter.

<sup>2</sup> The original is here obscure, as it contains several ἀπαξ λεγόμενα. I have employed in the Saxon translation terms at least of similar appearance, which will express "the bold glance of the chief closed [in death]."

<sup>3</sup> The compound 'Hige-beorg' is quoted consonant to the rules of Saxon analogy. The remaining words of this distich are equivalent in sense, though not in etymology, to the Icelandic.

*English version.*

Then Gudrun bowed down,  
Concealing herself amongst the cushions,  
Her head-gear loosened,  
Her cheek reddened,  
And the rain-drops [tears]  
Ran beneath to her knee.

---

Since poetry can alone reflect with any degree of truth the images of poetry, the Editor has ventured to subjoin a metrical imitation, though conscious of having exhibited a very feeble copy of a very spirited original.

By her Sigurd's blood-stained bier  
As, with equal death opprest,  
Gudrun sat; she shed no tear,  
Her hand she smote not on her breast:  
Word, nor sign, nor act, might show  
The wonted course of woman's woe.

Sages came, the wisest they,  
But vain the aids from art they borrow:  
Can rhetoric soothe, or reason sway,  
That stern mood of deepest sorrow,  
When the heart to bursting swells,  
Yet no tear its anguish tells?

Round her press'd a widowed train,  
Sisters they in grief united,  
Calling back long scenes of pain,  
Each her own sad tale recited:  
Vainly thus to wake they try  
The soothing power of sympathy.

Vainly : for her anguish'd mind,  
Stunn'd beneath that sudden blow,  
Hardens, to itself confined,  
Nor opens to another's woe.  
Hard and cold was Gudrun's soul,  
Nor sigh would rise, nor tear would roll.

Last did youthful Gulrand speak—  
“ Matrons, though in wisdom old,  
Here, I ween, your skill is weak ;  
Age's counsels, all too cold,  
Cannot reach the widow'd heart,  
When youths' strong loves are rent apart.”

With hurrying hand from Sigurd's bier  
Swept she then the pall away :  
“ On him thy love look, Gudrun dear,  
To his cold lip thy warm lip lay,  
And round him, as they still could hold  
Thy living lord, thine arms enfold.”

Gudrun turn'd—one hurried glance  
On that much loved form she threw—  
A moment view'd, where murder's lance  
Had pierced the breast to her so true ;  
Saw stiff with blood those locks of gold,  
And quench'd that eye so bright, so bold.

She saw, and sank, and low reclined,  
Hid in the couch her throbbing head.  
Her loose veil floated unconfined,  
Her burning cheek was crimson'd red :  
Then, her bursting heart's relief,  
Copious fell the shower of grief.

With reference to the more complicated and later species of Scandinavian metres (introduced at the close of the ninth century), it is not necessary to enter here into any length of detail, as they have no direct connexion with the Saxon systems. Their essential character consists in their containing, besides the alliteral letters, two assonant syllables in each line, differing from terminal rime in the circumstance that the assonance was often placed on the penultima instead of being restricted to the last syllable; the corresponding sound occurring in the first hemistich, whence this system has been denominated hemistichial rime. One example of this arrangement may serve *instar omnium*. In that annexed, 'idn' and 'rodna' in the first line are assonant; 'verpr' and 'snerpir' in the second; 'gagn' and 'eignaz' in the third; 'hitnar' and 'witnir' in the fourth. Two species of this assonance were reckoned:—the more perfect, when both consonants and vowels corresponded; this was always employed in the second line of each couplet, and was named *adalhending*, noble and full rime:—and the less perfect, when the consonants only corresponded, employed in the first line, called *skothending* or *snidhending*, imperfect or half rime. Of these intricate systems, more than 300 species (differing principally in the collocation of the assonant syllables) have been reckoned; but the following is the most usual form: it is called *Drotquædi*, proper—with hemistichial rime.

**V**ex *idn*, **V**ellir *rodna*,  
**V**erpr *lind*, **ð**rimo *snerpir*,  
**F**æz *gagn*, **F**ylkir *eignaz*,  
**F**alr *hitnar*, *sedz* *witnir*,  
**S**Kekr *rönd*, **S**Kildir *bendaz*,  
**S**Kelfr *askr* *gridom* *raskar*,  
**B**Randr *gellr*, **B**Rynior *sundraz*,  
**B**Raka *spjör*, *litaz* *örfar*.

(Extracts from Snorro's *Háttalykli*, published by Johnstone, p. 34.)

The strife begins, fields redden,  
 Javelins are hurled, the din increases,  
 Ground is gained, the monarch conquers,  
 The blade grows warm, wolves are sated,  
 Bosses ring, shields are bent,  
 The hero foe to peace pants with ardour,  
 The sword clashes, mails are cleft,  
 Spears thunder, shafts are stained.

Regular final rime was also occasionally employed. Of this an example has been already inserted in this work (p. xvii.), for the purpose of comparison with a Dano-Saxon riming poem of a similar structure.

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#### EARLY USE OF THE ALLITERATIVE METRE IN OTHER TEUTONIC DIALECTS.

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As we have already seen that the tribes seated on the mouth of the Elbe and those of Scandinavia were in the common possession of the same metrical system (the *Fornyrdalag* of Scaldic prosody) at least as early as the fifth century, we might infer with a high degree of probability that the species of verse thus proved to have been so extensively diffused prevailed likewise in the other cognate dialects: nor although riming stanzas obtained in these an early<sup>1</sup>, decided, and exclusive preference, are we left altogether without monuments establishing this inference by direct proof, so far at least as regards the dialects of central Germany. The most interesting of these are—1. The Weissenbrun Hymn; 2. The Fragment of the Romance of Hildebrand; 3. The Metrical Harmony of the Four Gospels.

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<sup>1</sup> The paraphrase of the gospel, written in the Eastern Francic dialect by Otfrid in 850, is entirely composed in rime, without any trace of alliteration.

## 1. THE WEISSENBRUN HYMN

Is so called from its discovery in a MS. belonging to the convent of that place in Franconia, supposed to be of the eighth century. It has been published by the Grimms, 1812, and by Gley, *Langue et Literature des Anciens Franks*, 8vo. 1814, p. 155. From its brevity it may be here extracted entire. I have, as in the preceding specimen of the Icelandic *fornyrðalag*, annexed an Anglo-Saxon version, in order to illustrate still further the close affinity of that language with the kindred dialects of the continent: even the alliteration and metrical structure is preserved in this version, and the difference between it and the original amounts to little more than a slight variation in the spelling.

The dialect appears to be of intermediate character between those used in the higher and lower parts of Germany.

*Original Teutonic.*

DAT chiFregin ih mitFirahim,  
 Firiwizzo meista,  
 dat Ero ni was  
 noh Ufhimil,  
 noh Paum noh Pereg,  
 . . . . ni was,  
 ni [STerro] noh heiniȝ,  
 noh Sunna ni Scein,

*Anglo-Saxon version.*

ÐÆT geFrægen ic mid Firum,  
 Forwisra mæstum,  
 ȝæt Erra ne wæs  
 nan Upheofon;  
 nan<sup>1</sup> Beam nan Beorȝ,  
<sup>1</sup> . . . . ne wæs,  
 ne STeorra nænige,  
 nan Sunna ne Scan,

*English version.*

THIS I have heard from men,  
 The chief of the elder sages,  
 That originally there existed  
 No heaven above,  
 No tree nor mountain,  
 Nor was there . . . .  
 Nor any star,  
 No sun shone forth,

---

<sup>1</sup> The metrical arrangement seems to prove that some words have been omitted by the scribe in this distich.

<i>Original Teutonic.</i>	<i>Anglo-Saxon version.</i>
• noh <b>Mano</b> ni liuhta,	nan <b>Mona</b> ne leohtode,
noh der <b>Mareo</b> seo :	ne se <b>Mære</b> seo :
do dar ni <b>Wiht</b> ni <b>Was</b>	ðonne ðær no <b>Wiht</b> ne <b>Wæs</b>
enteo ni <b>Wenteo</b> ,	<sup>1</sup> ende ne <b>Wende</b> ,
enti do was der <b>Eino</b>	and ðonne wæs se <b>Ana</b>
<b>Almahtico</b> Cot,	<b>Ælmihtig</b> God,
<b>Manno</b> <b>Miltisto</b> ,	<b>Mannan</b> <b>Mildost</b> ,
† enti [dar warun auh] <b>Manabe</b>	† and [ <sup>2</sup> ðær wæron eac] manige
mit inan	mid him
<b>Gootlibhe</b> <b>Geista</b> .	<b>Godcundlice</b> <b>Gastas</b> .
[Enti] <b>Cot</b> heilac	<sup>3</sup> [Eala] <b>God</b> halig
Cot <b>Almahtico</b> , du himil	God <b>Ælmihtiga</b> , ðu heofon

*English version.*

Nor did the moon give her light,  
Neither the vast sea [existed] :  
Then was there nought  
From end to end [of the universe] ;  
But then existed the one  
**ALMIGHTY GOD**,  
Most merciful to man,  
And with him were also many  
God-like spirits.  
Holy God  
Almighty, the heaven

<sup>1</sup> 'Ende ne wende.' I am not aware that any authorities occur for the use of this phrase in the A.S. dialect; but as both the constituent words are Saxon, and the phrase itself analogous to many Saxon idioms, it may properly be retained.

<sup>2</sup> The metre seems to require that the words included between brackets should be omitted, and they are unnecessary to the sense: the poetical diction is certainly better without them.

<sup>3</sup> If it be allowable to consider the conjunction in this line as an error of the transcriber for an interjection, the sense will be rendered more consistent by annexing this line to the following address.

*Original Teutonic.*

enti **E**rda chiworahotos,  
 enti du **M**annun  
 so **M**anac coot forchipi;  
 for**G**ip mir in dino **G**anada  
 rehta **G**alaupa  
 enti cotan **W**illeon,  
**W**istom enti spahida,  
 [enti] craft tiuflun za **W**idar-  
 stantanne,  
 enti arc za pi**W**isanne,  
 enti dinan **W**illeon  
 za chi**W**urchanne.

*Anglo-Saxon version.*

and **E**orðan gewrohtest,  
 and ðu **M**annum  
 swa **M**anige gode forscipest;  
 for**G**if me in ðinne <sup>1</sup>**G**emiltsung  
 rihte **G**eleafan  
 and gode **W**illan,  
**W**isdom and spede<sup>2</sup>,  
<sup>3</sup>deofol-craeft to **W**itherstan-  
 danne,  
 and arg to <sup>4</sup>**W**iðerianne,  
 and ðine **W**illan  
 To ge**W**yrceanne.

*English version.*

And the earth thou hast wrought,  
 And for men  
 Thou providest so many blessings;  
 Do thou bestow on me in thy grace  
 A right faith  
 And a good will,  
 Wisdom and good speed,  
 To withstand the craft of the devil,  
 And to eschew evil,  
 And thy will  
 To work.

<sup>1</sup> The Saxon does not appear to have any trace of the Teutonic 'genaden,' *grace*, but expresses 'χάρις' generally by 'gifa.' I have here substituted 'gemiltsung,' *mercy*.

<sup>2</sup> I have been induced to consider the Saxon 'spede' as representing the Teutonic 'spahida;' but a friend suggests that the latter term may mean 'Foresight.' So Volu-Spa—Spae-wife, *Scotch*. Gley renders it *Prudence*.

<sup>3</sup> The rhythm and sense would better be improved by the omission of the conjunction.

<sup>4</sup> I cannot find any Saxon form of 'piwisanne:' 'wiðerian,' however, agrees in sense; and if 'pi-wisanne' be a compound, may also agree in etymology with 'wisenne.'

## 2. FRAGMENT OF THE ROMANCE OF HILDEBRAND.

This fragment is extant in a MS. preserved in the abbey of Fulda. Its age is also supposed to be referable to the eighth, or early part of the ninth, century.

It has been repeatedly published,—by Eccard in his *Commentarius de Rebus Franciæ Orientalis*, tom. I. p. 864; by Weber, in his work on Teutonic Poetry and Romance; by the Grimms in 1812; and lastly by Gley in 1814, p. 147. The Grimms were the first to detect its metrical structure and alliteration, the former editors having hastily considered it as prose, although the general style of the diction ought to have shown at once their error. They have likewise bestowed more pains on the critical restoration of the text, and added a mass of valuable notes in elucidation of the language, metre, and the romantic story to which it alludes.

Hildebrand was one of the heroes of that cycluc of Teutonic romance of which Theoderic of Berne formed the central and prominent character: he was the chosen friend of that monarch, and had accompanied him in his thirty years' exile: sharing also in the prosperous revolution of his affairs, he returns to his own territory and castle, where he encounters suddenly his own son Hathubrand. The parties being unknown to each other, a fierce conflict takes place between them; and this forms the subject of the fragment in question.

As the whole of that fragment is inserted in the work of Messrs. Weber and Jamieson above referred to, and is therefore readily accessible, it will only be necessary in this place to cite a few lines in order to exhibit the identity of its metrical structure with that of the Scaldic and Saxon *fornyrdalag*.

The dialect in which it is written is supposed by some philologists to have been that prevalent in the lower parts of Germany; but the Grimms consider it as a mixed dialect, such as would have been produced by a Saxon transcriber of a Francic composition, and in which the features of the higher German predominate.

Do lættun se <b>Æ</b> rist	THEN let they first
<b>A</b> sckim scritan	their ashen spears rush forth
<b>S</b> carpen <b>S</b> curim	with sharp showers
dat in dem <b>S</b> ciltim stont ;	that fell upon their shields ;
do <b>S</b> toptun to <b>S</b> amane,	then stept they together,
<b>S</b> taimbort chludun,	the stone axes rung,
<b>H</b> ewun <b>H</b> armlico	they hewed away harmfully
<b>H</b> uitte scilti	their white shields
unti im iro <b>L</b> intun <sup>1</sup>	until their linden bucklers
<b>L</b> uttilo wurtun.	became small.

## 3. THE HARMONY OF THE FOUR GOSPELS.

This is extant in two MSS.; one supposed to have belonged to Canute, preserved in the British Museum (Cotton. MSS. Calig. a. 7.), and a second discovered at Bamberg by Mr. Gley in 1794. It was originally supposed to be written in the Francic dialect, and as such Hickes has given many extracts from it in his Francic Grammar (*Thes. Lingg. Septt.* t. 1. p. 101.)<sup>1</sup> More recent critics have, however, pronounced it to be a low German dialect. The following specimen will sufficiently exhibit the metrical and alliterative structure of this composition.

NU muot <b>S</b> niumo,	NOW may readily,
<b>S</b> undeono los,	loosed from their sins,
manaz <b>G</b> est faran,	many spirits depart,
an <b>G</b> odes willeon	through God's will
<b>T</b> ionon a <b>T</b> omid,	delivered from punishment,

<sup>1</sup> I have followed the authority of Mr. Price in considering the denominative 'linden' to denote the *shields* rather than *banner-staffs* formed of that material.

<sup>2</sup> Some extracts have also been published by Nyerup in his *Symbola*, by the Grimms, and by Radlof in his *Specimens of the parables of the Sower and Prodigal Son in the various Teutonic dialects*.

ðe mid trewon wili	[of such as] with true will
<b>W</b> id is <b>W</b> ini <b>W</b> irkean,	work with their friends,
endi an <b>W</b> aldand Crist	and on the Lord Christ
<b>F</b> asto gilobean ;	firmly believe ;
ðat scalt te <b>F</b> rume werðan	for this shall be profitable
<b>G</b> umono so huilicon	to every one of men
so ðat <b>G</b> erno duot.	whoso doeth it diligently.

(Hickes, *Gram. Franco-theotisc.* p. 105. in *Thes. Lingg. Septt.* t. 1.)

INVESTIGATION  
OF  
THE CELTIC ALLITERATIVE METRES.

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THE metrical system which has been hitherto considered, has thus been proved to have existed as an early and common possession among many, perhaps among most, of the tribes of the great Gothic family of nations: and we may advance perhaps another step, and pronounce it to have been peculiar to that family. Alliteration, indeed, may be traced in the poetry of other languages; but we shall look in vain for a system of versification, of which this ornament constituted the predominant and almost exclusive characteristic.

If we look at those members of the great Indo-European order of languages which appear to have received the most early cultivation and polish, the Sanscrit and the Greek,—we shall indeed find this ornament sometimes occurring; but merely as incidentally and very sparingly introduced for the sake of occasional effect. The measures of the Sanscrit, though not identical with those of the Greek, are yet analogous to them<sup>1</sup>, and entirely depend on the rhythmical cadence produced by the succession of feet of regulated quantity; and the sonorous length of its heroic verse presents the most striking opposition to the brevity of the Saxon and Scandinavian lines.

The Latin poetry, from the days of Ennius, exhibited merely the reflection of that of Greece: if we look at the few extant frag-

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<sup>1</sup> See an essay on Sanscrit metres by Mr. Colebroke in the 9th volume of the Asiatic Transactions.

ments of earlier antiquity and more native growth, we indeed find shorter metres and an approximation to the Saxon cadence; but alliteration is entirely wanting.

Among the Celtic nations, however, this feature is certainly to be found intimately interwoven with the fabric of their poetry; but still not as constituting its peculiar predominant and indispensable characteristic, an office which devolves on rime. While this latter is constantly and strictly preserved, alliteration is employed with much irregularity, and in many instances can scarcely be detected; the Scandinavian and Celtic metrical systems differ, therefore, by inverting the relations of each other in these points: both indeed occasionally unite the ornaments of rime and alliteration; but that which is predominant and essential in the former, is subsidiary and occasional in the latter, and *vice versâ*. Yet to point out the analogy which certainly does exist to a certain degree between these ancient and original systems of metre, and to mark at the same time its precise extent and limits, is a desideratum which he who proposes to give an outline, however meagre, of the history of alliterative poetry seems bound to attempt supplying.

The Celtic languages still extant (or at least those languages which are usually denominated Celtic by philologists) are reducible to two branches (confined to the British isles and opposite coasts of France): 1. The Hiberno-Scotish, including the Irish, the Gaelic of the Scotch Highlands, and the Manks dialects; 2. The Cambro-British, including the Welsh, Cornish, and Armorican. The difference existing between these two principal branches is at least as striking as that which distinguishes the Greek from the Latin languages; the particular dialects of either agree as closely as the various dialects of Greek: both are clearly and nearly related to each other, and may be traced, though more remotely yet with equal certainty, to the great Indo-European race of tongues.

Our present concern, however, is not with the philological affinities, but with the metrical systems, of these languages. That of the Hiberno-Scotish shall be first examined.

## 1. HIBERNO-SCOTISH POETRY.

The early cultivation of poetry in this dialect is incontrovertibly ascertained by the testimony of Adamnan, an author of the seventh century, who mentions, in his *Life of St. Columba*, Cronan, a poet of the preceding century, *qui ex more suæ artis cantica modulabiter decantabat*; words which imply the previous familiar and established use of this art.

Nor are specimens of a very early date wanting, although we should reject with Dr. O'Connor, and indeed with every writer who appears to have brought a competent share of impartial criticism to the inquiry, the claims of the Pseudo Ossianic poems, as being alike destitute of adequate external evidence, and decidedly condemned by every species of internal evidence; whether we regard their dissimilarity in style, structure, and language, from the genuine remains of the most ancient Irish bards, or the anachronisms which, in spite of the extreme and cautious reserve of their forger, mark the few historical allusions which he has ventured to introduce.

The system of versification exhibited in the genuine relics of Irish poetry consists of four-lined stanzas, each line containing seven or eight syllables, riming together, either by the sequent lines (*i. e.* the first line with the second, and the third line with the fourth), or by alternate lines (*i. e.* the second with the fourth). The Irish rime, however, (which is called in their grammatical treatises *Comharda*) does not require, like our own, an exact identity of consonants as well as vowels, but depends principally on the latter; it being sufficient if the consonants be of the same class: thus the words *roc*, *sop*, and *lot*, are considered as riming.

We find the alternate rime alone without any marked alliteration in the most ancient specimen cited by Dr. O'Connor, (see the valuable introductory volume to his promised edition of the *Rerum Hibernicarum Scriptores*, p. 90.)—a Hymn on the life of St. Patrick, attributed to Ficc, and ascribed on the grounds of the great

antiquity of its language and the age of the manuscript which contains it, to the sixth century. The following is the first stanza :

Genair Patraic i Nemthur	<i>Natus est Patricius Nemturri</i>
Asseadh adfet hi scelaibh,	<i>Ut refertur in narrationibus,</i>
Macan se mbliadhan decc	<i>Juvenis fuit sex annorum et decem</i>
An tan do breth fo dheraibh.	<i>Quando ductus sub vinculis.</i>

Alliteration is conspicuously found in the productions of the ninth and following centuries; and throughout the middle ages constituted an essential feature of Irish poetry. It is termed by their grammarians *Uaim*.

The following specimen is from an historical poem written about the year 1057 :

Ro ionnarb a Bhrathair Bras	<i>Expulsit suum fratrem Bras</i>
Britus tar muir Niocht Namhnas,	<i>Britus ultra mare Ictium dictum,</i>
Ro ghabh Briotus Albain Ain	<i>Possedit Britus Albaniam illustrem</i>
Go roinn Fiaghnach Fothudain.	<i>Usque ad fines Venatoris Fothudani.</i>

Here it will be observed that each line contains two alliterative words; and such is the general disposition.

## 2. CAMBRO-BRITISH POETRY.

The earliest poems extant in this language are in the Welsh dialect, which appears to have prevailed also among the Cumbrian and Strath Cluyd Britons.

They are ascribed to Aneurin, Taliesin, Llywarch Hen, and Merlin, a constellation of bards said to have flourished in the sixth century<sup>1</sup>.

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<sup>1</sup> The body of Welsh poetry, from the 6th to the close of the 14th century, has been printed in the first volume of the *Myvyrian Archæology of*

Many of these are preserved in MSS. appearing to be of the twelfth century; and they are familiarly quoted by a series of authors from the tenth century downwards: so that their claim to an antiquity at least exceeding that period seems incontrovertibly established (see Turner's *Vindication of the Welsh Bards*): yet they must have been very early interpolated; for in the oldest Welsh MS. extant (the Black Book of Caermarthen, written in the twelfth century) we find a poem entitled *Hoianau neu Borchellenau*, ascribed to Merlin in the sixth century, in which Normandy is mentioned—a palpable anachronism.

From the sixth to the twelfth century, but few poetical names are preserved; but in the latter, a large assemblage, among which those of Gwalchmai and Cyndellu are the most distinguished, occur; and from this period, the dates of the Welsh poetical compositions are ascertained with as much precision as those of any other language.

The metrical systems of the bards of the sixth and of the twelfth centuries seem *essentially* the same; yet the latter present a distinctive character sufficiently obvious and striking in their *greater degree of complication*. The metrical ornaments which I am about to enumerate, though common to both, are yet used with a much more sparing hand by the former.

These metrical ornaments are four:

1. The Terminal Rime.
2. The Internal Rime.
3. The Alliteration.
4. The Cyrch, or supplemental foot.

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*Wales* (London, 1801.). The public spirit of the individuals whose labour and expense has thus preserved the most interesting relics of their primæval language deserves high praise; but the poetical antiquary will often, while consulting this volume, have occasion to regret the entire absence of the spirit of sound criticism.

1. *The Terminal Rime*.—This is essential to Welsh poetry, and never absent, though in the earlier specimens (*e.g.* several of the compositions of Taliesin) few or no traces of the other ornaments appear. The rime often continues the same through a succession of eight or ten lines, sometimes through an entire poem; but in the lines affected by the *Cyrch*, or supplemental foot (presently to be described), the rime falls on the foot preceding the *Cyrch*.

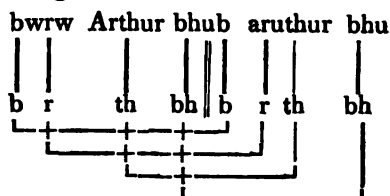
2. *The Internal Rime*.—Besides the terminal rime, the same line often contains two or three other riming syllables within its compass: thus in the *Gododin* of Aneurin (ascribed to the sixth century):

**Gwyr a aeth Gatraeth Fedsaeth Feddwn**

**FFurf FFrwythlawn oedd Cam nas Cymhwylawn.**

3. *Alliteration*.—This feature, though occasionally dispensed with altogether, or but sparingly introduced in some of the earlier compositions, was yet in others carried to the greatest excess: thus in the foregoing distich we have two *G*'s, two *F*'s, two *FF*'s, and *CAM* and *CYM*.

In some of the later systems, by a further refinement, the series of consonants in the first and last half of the line must correspond letter for letter: *e.g.*



This, however, seems uncommon, and is never practised by the earlier bards.

4. *The Cyrch*.—The system thus named is applied in the following manner. The general terminal rime, instead of falling on the last syllable of the line, is thrown back on the penultimate, antepenultimate, or some preceding syllable; and the supplemen-

tal foot or syllable thus superadded after the terminal rime constitutes the *Cyrch*. This *Cyrch* generally requires a corresponding sound, either by rime or alliteration, in the course of the next line, generally in its middle: thus a new fetter is introduced.

The Song of the Cuckoo, attributed to Llywarch Hen in the sixth century, and preserved in the Black Book, a MS. of the twelfth, exhibits specimens of this system in every stanza. One of these will suffice: the *cyrch* and its rime in the next line are printed in italics.

Gorciste ar vryn aerwyn—*vy mryd*  
A *hevyd* ni'm cychwyn  
Byr vy n'haith difaith *vy nhyddyn*.

In general, however, the *cyrch* is but sparingly used in the poems attributed to that age; and, when introduced, has frequently no corresponding sound in the next line.

In the fourteenth century these incumbrances of poetry were augmented to their extreme degree: thus in the Elegy to Myfanwy Vechan (written soon after 1300) there occurs a series of forty-six lines, all having 'ad' for their terminal rime. Of these, each uneven line is *cyrchic*, so that an additional rime is introduced; and this is twice repeated in the next line. Besides these, we have the internal rime of the first or uneven line of each distich; so that each distich contains three sets of rimes—the terminal, the *cyrchic*, and the internal: and one of these sets (the *cyrchic*) is a triplet: *e.g.*

Mireinwawr drefawr dra fo brad—*im dwyn*  
                      
Gwrandd fy *nghwyn frwyn* freuddywydiad.

Here we find 1. brad and freuddywydiad—terminal rimes,  
2. *dwyn, nghwyn, frwyn*—*cyrchic* rimes,  
3. mireinwawr, drefawr—internal rimes,

that is to say, seven rimes in a distich of only twelve words; more than half the words being doomed to this incessant chime: besides

all which we have two sets of alliteration, extending always to two and sometimes to three corresponding initials in each line : 1. dre-fawr dra ; 2. frwyn freuddywydiad. To have written poetry under these barbarous restraints must clearly have been impossible ; and it gives us no mean idea of the flexibility of the language that it could have been forced to submit to them, and yet have retained any semblance of meaning.

The *Rimes couées* and *entrelacées* of the Provençaux were a light and easy bondage compared to this Egyptian drudgery : nor are the distortions of Indian jugglers more wonderfully unnatural and unpleasing. The reader, however, may be amused with the following eulogium on these systems, pronounced by the Editors of the *Myvyrian Archæology* :—" Our versification attained such a degree of *perfection* by regular and progressive improvements, that no language, ancient or modern, ever yet attained to : our system includes not only all the varieties of verse that has [have] yet been produced in all known languages, but also a number equally great of such constructed verse as we have neither seen nor heard of in any country or in any tongue ; and yet these latter ones are by far the most beautiful and musical that we have."

Welsh poetry has lines of various length, from four to ten syllables, and stanzas of many different forms<sup>1</sup>.

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It has already been observed by the late Author that the Fins are said by one of their grammarians to possess an alliterative metre ; but it seems probable that this has been borrowed from their Gothic neighbours.

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<sup>1</sup> The best account of the laws of Welsh metre is to be found in Rhees's *Lingua Cymreca Institutiones*, London, 1592. The Irish Grammar in Llwyd's *Archæologia Britannica* may be consulted for those of that language.

## ON THE DERIVATION

OF

THE LATER ENGLISH ALLITERATIVE METRES  
FROM THE SAXON.

HAVING in the preceding observations attempted to trace the metrical system of the Saxon poets to that early period in which it was the common vehicle of song among the various tribes of the great Teutonic race, it remains to pursue its later fortunes; and thus we shall perceive that the same system which our ancestors brought with them in their war-ships from the banks of the Elbe, in the fifth century, continued, in partial practice at least, among their descendants as late as the sixteenth; extending over a period of more than a thousand years, and not entirely extinguished till the full revival of classical literature had taught the ear, accustomed to purer models, to condemn such recurrences of the same letter as barbarous.

The excellent dissertation of Bishop Percy (prefixed to the 3rd book of vol. ii. of his *Relics of English Poetry*) has indeed in a great degree exhausted this subject, and must be familiar to every reader interested in such inquiries: but in tracing the history of this metrical system during what may be called the period of transition of our language from the middle of the twelfth century, when it ceased to be pure Saxon, to the latter half of the fourteenth, when the English of Chaucer and Wicclif was established, some interesting links may be added to the chain which he has exhibited.

It will be necessary to premise, that throughout the whole period from the eleventh to the sixteenth century the alliterative

metre was practised both in its genuine and ancient form, unattended by rime, and also blended with riming stanzas of various descriptions. We have already seen this tendency to association with rime manifesting itself before the Norman conquest in several of the compositions contained in the Exeter MS. (see above, p. xviii.) In these it may have been derived from the influence of the Danish Scalds; and the new forms of metre subsequently borrowed from the Norman minstrels blended with the same facility with this ancient ornament.

I first propose to give a series of specimens, chronologically arranged, of the unrimed alliterative metre, the genuine descendant of Anglo-Saxon verse; and afterwards to exhibit a few instances of the combination of alliteration with riming stanzas.

The last specimen in the Appendix to this volume affords an example of this metre at the latest period in which our language could be considered as genuine Saxon, and should be referred probably to the earlier part of the reign of Henry II. Towards the close of that reign the history of our vernacular poetry presents us with the English translation, by the monk Layamon, of the Brut, a metrical history of Britain chiefly compiled from the tales of Geoffrey of Monmouth, and originally composed in Norman-French by Wace. Layamon's translation was probably written about 1180: the language is still Saxon, both as to its verbal substance and grammatical forms; still retaining the inflected cases of its nouns, and rejecting the use of prepositions to denote these relations: but its orthography is so much corrupted as already to give it the character of a distinct dialect<sup>1</sup>. The author frequently employs rime, but still more generally retains alliteration, although

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<sup>1</sup> The principal grammatical distinctions between the Saxon and Norman English consist in the loss of case and gender by the nouns, and the consequent employment of prepositions to denote the relations of nouns in construction: the verb also having lost the infinitive termination, the preposition *to* is used as the sign of that mood. All these changes were effected before the period of Robert of Brunne, whose Chronicle was probably com-

certainly in a less studied and regular manner than was agreeable to Saxon practice. It is, however, sufficiently obvious and complete

pleted in 1280: but in Layamon, a century earlier, we find the nouns declined as in Saxon: e. g.

<i>Nominative.</i>	The king.	SAX. Se cyng.
<i>Genitive.</i>	Thas kinges.	Ðas cynge.
<i>Dative.</i>	Than kinge.	Ðam cyng.
<i>Accusative.</i>	Than kinge.	Ðone cyng.

'Queen' is in like manner declined: e. g.

<i>Nominative.</i>	Tha quene.	SAX. Deo cwen.
<i>Gen. &amp; Dat.</i>	There quene.	Ðære cwene.
<i>Accusative.</i>	Tha quene.	Ða cwen.

Thus also we have 'There behge cnihtene sunnen,' *The sons of the high knights*; SAX. Ðæra heag-cnihta (or heag-cnihtena) suna. I cannot, however, find any trace of the Saxon dative plural in 'um.' These examples are all taken from the short extract printed by Mr. Ellis in his *Specimens of Early English Poets*. It is somewhat amusing to observe the numerous and gross mistakes into which that accomplished and usually accurate scholar has been led, in his attempt to interpret these few lines, by his imperfect acquaintance with Saxon. In one place, where the poet relates that the men (wepmen, Sax. wæpmen) sat by themselves at meat, and the women (wifmen) also by themselves; he has made absolute nonsense, by supposing 'wepmen' to be synonymous with 'wifmen,' and translating both *women*.

With reference to the subject of this note, we may add, that the style of the Saxon Chronicle continues tolerably pure till about 1090; that after that year we seldom find the ancient dative plural in 'um' used; 'an' 'en' or 'on' being generally substituted. In other respects, however, the variation (though gradually increasing) is not very striking till the death of Henry I. anno 1135. But the subsequent reign of Stephen is written in a dialect very nearly as corrupt as that of Layamon.

About the same period with Layamon, a volume of metrical Homilies bearing the title '*Ormulum*' was probably composed. It is interesting, as exhibiting a species of blank verse destitute alike of rime and alliteration. The rhythm appears to be that of the common ballad metre,

In summer time when leaves grow green,  
And blossoms deck the tree, O,  
King Edward would a-hunting ride  
Some pastime for to see, O.

The spelling presents the language in its most disguised and corrupted form:

in the following specimen, which relates to the happy state of Britain in the days of Arthur.

(Layamon. About 1180.)

<b>ÐA</b> hafde <b>Æ</b> nglene <b>Ard</b>	<b>THEN</b> had the English earth
ðat <b>Al</b> rebezte hereward;	that most excellent ruler;
and ðis <b>Le</b> odisce volc æc	and the people of this nation also
<b>Le</b> ofvest ðan kinge.	were most beloved by the king.
<b>Ða</b> <b>W</b> ifmen hebge iboren	Then the women highly born
ða <b>W</b> uneden a ðissen londe	who dwelt in this land
hafden i <b>Q</b> ueðen alle	had all declared
on heore <b>Q</b> uides soðe	on their words' truth
ðat nan <b>L</b> averd taken nolde	that none would take for her lord
inne ðissere <b>Le</b> ode	in this people
<b>N</b> æver <b>N</b> ænne chnit	any knight whomsoever
( <b>Ne</b> ore he <b>No</b> ht swa well idiht)	(ne were he nought so well dight)
bute he i <b>C</b> ostned weoren	except he were tried
ðrie inne <b>C</b> ompe,	thrice in the camp,
and his oht <b>S</b> cipen icudde,	and knew how to acquire esteem <sup>1</sup> ,
and ifonded hine <b>S</b> eolve;	and had proved himself;

Every barbarous and unsightly combination of double letters seems to have been studiously affected.

<i>On the third day it befell</i>	<i>as some of the gospels declare,</i>
Uppo ðe ðridde dagg bilammp	swa summ ðe zoddspell kiðeð,
<i>That in the land of Gallilee</i>	<i>there was a bridal prepared;</i>
Ðatt i ðe land off Galile	wass an bridale zarrkedd;
<i>And it was prepared in a town that was Cana named:</i>	
And itt wass zarrkedd in an tun	ðatt wass Cana zehatenn:
<i>And Christ's mother Mary was at that bridal's seat,</i>	
And Cristess moderr Marge wass	att tatt bridaless sæte,
<i>And Christ was invited to that huse with his disciples,</i>	
And Crist was clopped till ðatt huss	wið his lerning cnihtess,
<i>And their wine was drank so that there was not then any more.</i>	
And teggre win wass drunken swa	ðat tær nass ða na mare.

Wanley, p. 62.

<sup>1</sup> 'Eht' or 'æht,' *Sax.*

<b>B</b> aldeliche he mitte ðenne ȝa	boldly might he then go
nen him <b>B</b> rude :	take to himself a bride :
for ðer <b>I</b> lke tuhtle	from this same requirement
cnihtes weoren <b>O</b> hte.	knights were esteemed. [ducted,
<b>Ð</b> a <b>W</b> ifmen <b>W</b> el idone,	Then were the women well con-
and ða better bi <b>W</b> itene :	and then were the better (people)
	wise :
ða weoren i <b>B</b> rutene	then were in Britain
<b>B</b> lissen inoȝe.	blisses enough.

Towards the close of this century (the twelfth) Giraldus Cambrensis remarks, in his description of Wales, that the English as well as the Welsh employed alliteration in every polished composition (*in omni sermone exquisito*). His English example is

**G**od is to**G**ether  
**G**ammen and wisdom.

*Thirteenth century.*—To this century we may with certainty refer several compositions in which alliteration is blended with rime,—of which specimens will hereafter be given. In the genuine Saxon metre without rime we find a Romance on the subject of Sir Tristram, of which Mr. Price (who considers it as having better pretensions to be regarded as the composition of Thomas of Erceldoune than the poem attributed to him by Sir Walter Scott) has inserted a specimen in his edition of Warton's *History of English Poetry*, vol. i. p. 187. Its language clearly refers it to this period.

Forði an **A**unter in **E**rde,  
I **A**ttle to shawe  
ðat a **S**elli in **S**ight  
**S**umme men hit holden ;  
and an **O**utrage **A**wenture,  
of **A**rthures wonderes,  
if ye wyl **L**ysten this **L**aye  
bot on **L**itel quile.

I apprehend that the alliterative romance of Alexander, of which a portion is appended to the magnificent MS. of the *Roman d'Alexandre* preserved in the Bodleian, and another copy appears to be extant in the Ashmole (see Warton's *History of English Poetry*, sect. 10.), belongs to the latter part of this century; and far from being an imitation of the style adopted in the Vision of Piers Plowman, was rather one of its earlier exemplars.

*Fourteenth century.*—The celebrated composition last mentioned appears to have been written about the middle of this century [1362]. It is sufficiently familiar to antiquarian readers, but I shall transcribe a few lines, dividing them at the cæsural pause, in order to facilitate their metrical comparison with their Saxon prototypes.

Ich **W**ente forð **W**yde  
 where **W**alkynge myn one  
 in a **W**ylde **W**yldernesse  
 by a **W**ode syde  
**B**lisse of ðe **B**riddes  
**a****B**yde me made,  
 and under a **L**ynde in a **L**aunde  
**L**enede ich a stounde  
 to **L**iðen here **L**aies  
 and here **L**oveliche notes;  
**M**urðe of here **M**urye **M**ourðes  
**M**ade me to slepe  
 and **M**erveilousliche me **M**ette  
 a **M**yddes al ðat blisse.

It is obvious that the general principle of the metrical construction in these lines is identical with that of the Scaldic *fornyrðalag* and its Saxon sister; but I think a slight change of rhythm is perceptible. In the Saxon, a trochaic character is predominant. In the vision of Piers Plowman there is a prevailing tendency to an anapaestic cadence; but this has probably arisen not from any in-

tenfion on the part of the poet, but from the natural tendencies of the dialect in which he wrote. Any one may easily convince himself of this by attempting to write a few lines in modern English on the model of the Saxon metre: he will find himself constantly falling into the same deviations which characterize the above specimen; he will scarcely be able to confine himself to the few syllables of his original, but will lengthen his lines by placing unaccented monosyllables at the beginning; and an anapæstic character will, in spite of his efforts, intrude itself. The causes of this are to be found in the difference of a dialect which possesses inflected cases, and one in which the nouns are indeclinable. In Saxon every monosyllabic root gave rise, by its inflections, to a trochaic foot; but the number of trochaic words in English is comparatively very small, while the great stock of the language is iambic or anapæstic: and, as a second consequence proceeding from the same cause, the necessity of expressing the relations of case by prepositions presses these unemphatic monosyllables into the line, and generally in such positions as (when combined with the use of the article, which the English poet cannot, in the same degree as his Saxon predecessor, dispense with) to increase this anapæstic tendency, and to prevent the due compression of the verse. It is true, indeed, that the licenses above alluded to are frequently found even in the purest Saxon remains; but then in these the quantity of perfect trochaic or adoniac verses is always sufficiently prominent to impart a general and marked character to the whole.

Since the metrical structure and rhythm of all the subsequent compositions in this species of verse till the period of its entire disuse are altogether similar to those of the above extract, and specimens of them may be at once referred to in the well known essay of Bishop Percy, I shall here subjoin merely a chronological list of them.

Piers Plowman's Crede - - - - - After 1384.  
 Christ crowned King, &c. Cited by Percy about 1420.  
 Fight of Flodden Field - - - - - 1513.

Dunbar's Twa Marriit Wemen - - - About 1530.  
 Scotch Prophecies put together after the accession of James I.  
 of England. 1603.<sup>1</sup>

Of these, I shall only insert a few lines from the conclusion of Dunbar's "Twa Marriit Wemen," as a specimen of this metre in its latest form <sup>2</sup>.

WHILE that the **D**ay did up-**D**awn  
 and **D**ew **D**anked flouris,  
 the **M**orrow **M**ild was and **M**eek,  
 the **M**avis did sing,  
 and all re**M**oved the **M**ist,  
 and the **M**ead smelled :  
 silver **S**Houris down **S**Hook  
 as the **S**Heen cristal,  
 and birdis **S**Houted in the **S**Haw  
 with their **S**Hrill notis ;  
 the **G**olden **G**Littering **G**Leam  
 so **G**Ladden'd their heartis,  
 they made a **G**Lorious **G**Lee  
 among the **G**reen boughis :

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<sup>1</sup> Most of these were probably composed in the Northern counties, since from the following lines of Chaucer it seems to have fallen into desuetude in the Southern districts :—

"But trusteth wel I am a Sotherne man,  
 I cannot geste rem ram ruf by my letter."

The author of Piers Plowman himself lived on the borders of Shropshire and Worcestershire, and his dialect is strongly tinctured with Northern peculiarities.

<sup>2</sup> This specimen is divested from the strange accumulation of letters which disguised the Scotch orthography at that period, in order to render the elegance of the description more generally perceptible. It will be observed that the alliteration extends through four of the hemistichial divisions, as here printed.

the **S**oft **S**outh of the **S**wyre<sup>1</sup>  
 and **S**ound of the **S**treamis,  
 the **S**weet **S**avour of the **S**ward  
 and **S**inging of fowlis,  
 might **C**omfort any **C**reature  
 of the **K**in of Adam,  
 and **K**indle again his **C**ourage  
 though it were **C**old slokned.



The conjoint usage of alliteration and rime may be very briefly discussed. In the first stage of the English language during the thirteenth century it appears to have been extremely prevalent, and is found in many of the compositions cited by Warton as belonging to that epoch; and more especially in those of a decidedly lyrical character. Thus:

**I**CH was in one **S**unnie dale  
 in one **S**uwe dizele hale,  
 i-**H**erde ich **H**old grete tale  
 an **H**ule and one nixtigale, &c.

(*New Ed.*) v. i. p. 28.

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*Earliest English Love-song.*

**I**CH-ot a **B**urde in **B**oure **B**ryht  
 that fully **S**emly is on **S**yht,  
**M**ensful **M**aiden of **M**yht  
**F**eir ant **F**re to **F**onde, &c. p. 28.

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*Another.*

**I**CHOT a **B**urde in a **B**our ase **B**eryl so **B**ryht,  
 ase **S**aphyr in **S**elver **S**emly on **S**yht, &c. p. 34.

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<sup>1</sup> The south wind blowing softly from the hills?

**L**ENTEN ys come with **L**ove to toune,  
with **B**losmen ant with **B**riddes roune,  
that al this **B**lisse **B**ryngeth;  
**D**ayes ezes in this **D**ales  
**N**otes suete of **N**yhtegales  
Uch foul **S**ong **S**ingeth. p. 51.

Many other examples in a great variety of different stanzas may be found on turning to the part of Warton's History of English Poetry above cited. The poetry of Scotland affords similar specimens as late as the sixteenth century.

The above instances depart entirely from the rhythm of the original Saxon, being accommodated to stanzas of Norman construction: but rime was occasionally added to the genuine descendant of that stock, which, from the celebrity of that satire, is usually designated as the metre of Piers Plowman. The Scotch romance of Sir Gawain affords an example of this in the fourteenth century.

IN the tyme of **A**rthur - an **A**unter betydde  
by the **T**urnwathelan - as the boke **T**elles  
whan he to **C**arlele was **C**omen - and **C**onqueror kydd  
with **D**ukes and **D**ussiperes - that with the **D**ere **D**welles  
to **H**unt at the **H**erdes - that longe had ben **H**ydde  
on a **D**ay thei hem **D**eight - to the **D**epe **D**elles  
to **F**all of the **F**emailes - in **F**orest and **F**rydde  
**F**ayre by the **F**irmysthamis - in **F**rithes and **F**elles  
thus to **W**ode arn thei **W**ent - the **W**lonkest in **W**edes  
both the **K**ying and the **K**wene  
and all the **D**ouchti by **D**ene  
sir **G**awayn **G**ayest on **G**rene  
dame **G**aynour he ledes.

The satire on the reformation under Edward VI. exhibits a similar metrical arrangement in the middle of the sixteenth century.

In **D**ecember, when the **D**ayes - **D**raw to be short,  
after **N**ovember, when the **N**ights - wax **N**oysome and long,  
as I **P**ast by a **P**lace - **P**rivilly at a **P**ort  
I **S**aw one **S**it by himself - making a **S**ong.

*Percy's Reliques*, ii. 134.

## ARRANGED CATALOGUE

OF

ALL THE EXTANT RELICS

OF

ANGLO-SAXON POETRY.

\*\*\* THE Editor has annexed the following Catalogue, in the belief that it must contribute to the interest and utility of the present work, as an introductory manual to the study of Anglo-Saxon poetry, to place before its readers a synoptical view of all the materials which time has spared in this department of literature. For this purpose a classification according to the subjects of the several poems appeared to afford the most convenient arrangement. From a survey of this list it will be seen that specimens of every style have been introduced in these Illustrations, and that no important work has been left without due notice.

Full and complete critical editions of the whole of these remains, with translations, are yet indeed desiderata in our literature; and it is perhaps scarcely creditable to our national feeling that these monuments of the parent speech of Englishmen should so long have been neglected; while in most continental states similar remains, in no degree of superior interest, have been presented to the public with every requisite illustration. But a better spirit appears to be now arising. While these pages have been passing through the press, an edition of Beowulf has been promised, by a writer who in his republication of Warton's History of English Poetry has proved that the philological antiquary will find nothing

wanting in any work which he may undertake. An edition, with a translation, of Alfred's Boethius has been still more recently announced; and the Editor of these pages hopes shortly to bring the Cædmonian paraphrase in a similar manner before the public. The whole of the Exeter Manuscript, together with the remaining minor poetry of the Saxons, might easily be comprised in another single volume; and if this were accomplished, their entire *corpus poeticum* would be rendered generally accessible. The wishes of a Southey for such a consummation have been recently and warmly expressed; and such wishes are always likely to promote their own realization. If the present work may (by rendering the subject more familiar to the reading public) contribute in any degree to the same end, its purpose will be sufficiently answered.

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I. NARRATIVE POETRY, DERIVED FROM HISTORICAL OR TRADITIONAL SOURCES.

The History of Beowulf. MS. Cotton. Vitellius A. 15. Printed with Latin translation and notes by Thorkelin. Copenhagen, 1815. Analysed in the present volume, p. 30.

Fragment on the Battle of Finsborough. MS. Lambeth. Printed by Hickes in Thes. Lingg. Septt., without translation. With translation in the present volume, p. 173. The original MS. appears to be now mislaid.

Fragment on the Death of Beorhtnoth. MS. Cotton. Otho A. 12. Printed by Hearne in the Appendix to his edition of *Johannis confratris Glastoniensis Chronicon*, without translation. A translation is subjoined to the present Catalogue. The original MS. perished in the fire which consumed a part of this collection.

\*.\* The allusions contained in one of the poems of the Exeter MS. (see p. 235 of this volume) to the stories of Weland and of

Theoderic of Berne, render it probable that these heroes of the Edda and of the cyclus of Teutonic romance, were also celebrated in Saxon poetry.

The slaughter of the dragon by Sigurdr, or Sigmund, another cardinal event in that cyclus, is also alluded to in Beowulf in a manner which shows it to have been familiar.

Chaucer enumerates the adventures of Wade and his boat, a fiction also of the same school (see Wilkina Saga), among the romances of price: so that we have probably lost a Saxon poem on this subject.

The romance of Horn Childe, published by Ritson in his collection, is evidently derived from a Saxon original (see p. 237 of the present work). And the same remark may be extended to the romance of Haveloke (long supposed to be lost, but recently discovered by Mr. Madden among the MS. stores of the Bodleian), and to that of Attla king of East Anglia.

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## II. NARRATIVE POETRY DERIVED FROM SCRIPTURAL SOURCES.

The History of Judith, a fragment. MS. Cotton. Vitellius A. 15. Printed at the close of Thwaites's edition of the Saxon Heptateuch. Oxon 1699, without a translation. Turner (History of the Anglo-Saxons) has translated several specimens, amounting to about one half the composition. He justly observes, that as the outline only of the story is borrowed, it deserves to rank as an original narrative poem.

Paraphrase of Genesis, the Exodus, the History of Daniel, &c. ascribed to Cædmon. MS. Bibl. Bodl. Junius 11. Printed by Junius, Amsterdam, 1655, without translation. For an account and specimens of this work, see p. 183 of the present volume <sup>1</sup>.

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<sup>1</sup> The Editor of this volume is now engaged in preparing a new edition with a translation and notes.

## III. NARRATIVE POETRY FOUNDED ON THE LIVES OF SAINTS.

Life and Passion of St. Juliana. Exeter MS. Book VII. Never published.

Visions of the Hermit Guthlac. Exeter MS. Books IV. and V. Never published.

## IV. HYMNS AND OTHER MINOR SACRED POEMS.

A great part of the Exeter MS. consists of poetry of this description, which may more properly be classed as poetical reflections on various sacred subjects than as hymns, in the strict sense of that word. These compositions have never been published; but some specimens are inserted in the present volume. See account of the Exeter MS. p. 198, &c.

The Cotton. MS. Julius A. 2. contains some metrical prayers printed by Junius at the close of his edition of the Cædmonian paraphrase. Others are found, Corpus Christi Cant. S. 18. printed in Wanley's Catalogue<sup>1</sup>, p. 147.

Metrical paraphrases of the Lord's Prayer, &c. occur in the following MSS.—Bibl. Bodl. Junius 121. printed in Wanley's Catalogue, p. 48 (together with the Creed); and Corpus Christi Cant. S. 18. printed in Wanley's Catalogue, p. 147 (together with doxology); also in Book K. of the Exeter MS. not printed. Another metrical version of the doxology has been printed by Hickes (*Sax. Gramm. Thes. Lingg. Septt.* t. i. p. 179) from the MS. cited at the head of this article (Junius 121), which formerly belonged to the church of Worcester.

A Poem on the Fasts of the Church, in which they are historically deduced from Jewish institution. Cotton. MSS. Otho B. 2. Not printed.

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<sup>1</sup> One of these affords the mixture of Latin and Saxon verses quoted in the Introductory Essay on Saxon Metre, p. ix.

A Poem on the Day of Judgement, translated from Bede<sup>1</sup>. MSS. of Corpus Christi Cant. S. 18 (before referred to for prayers).

#### V. ODES AND EPITAPHS.

\* \* The Saxon Chronicle contains the only specimens which can be referred to these classes : these are all printed from several MSS. in the late edition of that inestimable document by Ingram—London, 1823, and are as follow.

Ode on the Battle of Brunanburh. A.D. 938. p. 141.<sup>2</sup>

<sup>1</sup> The first lines of this translation merit insertion, as affording a very favourable specimen of the descriptive powers of Saxon poetry.

Hwæt in ana sæt	Thus in a solitary seat
Innan bearwe	Within a bower
Mid helme beðeht	Overspread with elms
Holte to middes,	In the midst of a wood,
Ðær ða wæter burnan	Where the water brooks
Sweȝdon and urnon	Murmured and ran
On middan gehæge,	Through the midst of the enclosure,
Eal swa ic secge ;	[It befel me] even as I relate ;
Eac ðer wyn wyrta	There also the flowers of delight
Weoxon and bleowon,	Grew and blossomed,
Innon ðam gemonge	Scattered around
On ænlicum wonge ;	Through that beauteous plain ;
And ða wudu beamas	But then the branches of the wood
Wagedon and sweȝdon	Waved and rustled
Ðurh winda gryne ;	Through the windy blast ;
Wolcn wæs gehrered,	The sky was disturbed,
And min earme mod	And my saddened soul
Eal wæs gedrefed.	Was all agitated.

These lines contain an expansion of the following distich of Bede :

*Inter florigeras fecundi cespitis herbas,  
Flamine ventorum resonantibus undique ramis.*

<sup>2</sup> This very interesting composition has been repeatedly translated :—by Henry of Huntingdon and Gibson, into Latin ; by Warton, from Gibson's Latin into English ; and from the original Saxon into that language by Turner

Ode on the Victories of Edmund Ætheling. A.D. 942. p. 146.<sup>1</sup>

Ode on the Coronation of King Edgar. A.D. 973. p. 158.

Elegy on the Death of King Edgar. A.D. 975. p. 160.

Elegy on the Death of King Edward. A.D. 1065. p. 255.

#### VI. ELEGIAC POETRY.

The Exile's Complaint in the Exeter MS., printed in this volume, p. 224, affords the only specimen approaching to the character of the Elegiac ballad.

Many of the Metres of Boethius translated by Alfred (MSS. Cott. Otho A. 6. printed by Rawlinson, 1698) are of the Elegiac class. See a specimen in this volume, p. 260.

#### VII. MORAL AND DIDACTIC POETRY.

The Boethian Metres translated by Alfred (see last article) afford examples of these styles. Specimens are given in p. 263, &c. of the present volume.

(*History of the Anglo-Saxons*); Ingram (*Saxon Chronicle*); and Bosworth (*Saxon Grammar*). But the most recent and by far the most accurate version is that of Mr. Price, inserted in his late edition of Warton's *History of English Poetry*: this is illustrated by a very valuable critical apparatus of philological notes. Henshall also furnished what he calls a translation to Mr. Ellis's *Specimens of Early English Poets*; but this, being constructed according to the very whimsical views of etymology entertained by that antiquary, exhibits much such a reflection of the original as the distorting mirrors employed in optical experiments present of natural objects: almost every word is grossly mistranslated. The metrical version, however, which is inserted in the same collection, of this poem into old English of the fourteenth century, is generally accurate, and may be cited as a striking example of successful imitation, not of the language only, but of the style and inequalities of composition which marked our poetry in the age of Chaucer.

<sup>1</sup> The character of king Edwy (p. 151), though printed metrically in Mr. Ingram's edition, appears to the present writer entirely destitute of every feature of Anglo-Saxon poetry. The same observation applies to the re-

The Gnostic Poems in Book IX. of the Exeter MS. (see the account of that MS. p. 204, &c. of this volume) may be classed here. Also the following.

The Address of the Departed Soul to the Body. Exeter MS. Book X. See p. 232 of this volume.

The Poem on Death. Bibl. Bodl. NE. F. 4. 12. Extracted in this volume, p. 270.

The Allegorical Poem on the Phoenix, forming Book VI. of the Exeter MS. (see p. 224 of this volume): and the similar Allegories on the Panther and Whale at the close of Book IX. of that MS. (analysed p. 207, 208.)

The Proverbs of Alfred. MSS. Cott. Galba A. XIX. This, however, is a corrupt and modernized version of Richard the First's time. Printed in Spelman's *Life of Alfred*.

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#### VIII. MISCELLANEOUS.

Song of the Traveller. Exeter MS. Book IX. Printed in the present volume, p. 9, &c.

Dialogue of Solomon and Saturnus<sup>1</sup>. MSS. of Corpus Christi College,

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flections on the capture of archbishop Ælphage by the Danes (p. 188), and to the paragraph relating to the imprisonment of Ælfred Ætheling by Godwin (p. 208). The appearances of rime which occur in this last composition seem accidental; and, as will be seen on reference to the passage in question, are often produced by an arbitrary division in the middle of words adopted by the editor: e.g.

Nu is to ȝelyfanne  
To ȝan leofan  
Gode. ȝæt hi blissi-  
-on bliðe mid Criste.

<sup>1</sup> The Editor has not himself enjoyed an opportunity of consulting the Cambridge MSS.; but they appear to belong to the class of traditional stories concerning the interchange of questions and solutions on points of abstruse science,

Cambridge, S. 16. mixed with Runic characters. A shorter piece on the same subject occurs in the same collection of MSS. S. 2; and a prose version is among the Cotton MSS. Vitellius A. 15.

supposed to have taken place between the Wisest of Kings and those who endeavoured to examine or profit by the depth of his knowledge. These stories, derived probably from the authentic statement of the visit of the queen of Sheba, were current in the East before the Christian era. Josephus mentions an intercourse of this kind as having subsisted between Solomon and Hiram king of Tyre, who was assisted by a youth named Abdæmon, or, according to others, by Abdimus the son of Abdæmon. Menander, a translator of Tyrian antiquities from Phœnician into Greek, and Dion are cited by Josephus as his authorities for these tales. They appear to have become subsequently very widely diffused under many different forms: one of these,—in which Solomon is represented as holding discourse with Marculfus or Morolf, a deformed and Æsop-like dwarf, and his wife,—became extensively popular in Europe during the middle ages. It is alluded to by William of Tyre in the twelfth century, and many versions of it are extant both in the Latin and German languages. The Saxon compositions cited in the text preserve probably a somewhat earlier modification of a fiction similar in substance: in these the interrogator is named Saturnus. Wanley (*Catalogue*, p. 114) thus quotes the commencement of the copy extant in S. 2. of the Corpus Christi MSS., which appears to be an extract only:

SATURNUS cwæð,	SATURNUS quoth,
Hwæt ic izlanda	Thus have I
Eallra hæbbe	Of all the islands
Boca on byrged ;	Tasted [studied] the books ;
Ðurh zebregð stafas,	Through the art of letters,
Lar cræftas onlocen	To examine the learned skill
Libia and Greca,	Of the Libyans and Greeks,
Swylce eac-istoriam	And likewise the history
Indea rices ;	Of the Indian kingdom ;
Me ða treahteras	The interpreters
Tala wisedon	Have instructed me in these tales
On ðam micelan bec.	In the great book.

The Editor has received, through the kindness of Mr. Shelford of Corpus Christi College (Cambridge), a transcript from a portion of the MS. of the

*Enigmatical Poems.* Exeter MS. Book X. See p. 219 of this volume.

Poetical explanation of the characters of the Runic alphabet, printed by Hickes (*Thes. Lingg. Septt.* t. i. p. 135) without translation: also recently on the continent with a German translation, which is very incorrect, in Grimm's treatise on Runic letters. Cotton MSS. Otho B. X.—Each Runic letter has a significant name: thus H stands for hail, S for sail, &c. The various objects which thus give denomination to the characters are each in the poem described in a sepa-

dialogue of Solomon and Saturnus contained in the red book of Derby. He is thus enabled to lay before the reader the following specimen from that MS.

SALOMON cwæð,	SOLOMON quoth,
Lytle hwile	A little while
Leaf beoð grene;	Shall the leaf be green;
Doð hit eft fealewiað,	Then eftsoons it groweth yellow,
Fealleð oð eorðan,	It falleth on the earth,
And forweorniað,	Decayeth,
Weorðað to duste:	And turneth to dust:
Swa ðoð gefeallath	Even thus fall
Dæðe fyrene,	The wicked in death,
Ær lange læsteð;	Ere they long endure; [crimes
Lisiað him in mane	They heap up to themselves by
Hydað beah gestreon,	And conceal mighty treasures,
Healdað georne	They greedily preserve them
On fæstenne,	In their secure recesses,
Feondum towillan;	According to the will of the fiends;
And wenað, wanhogan,	And yet ween, destitute of reflection,
Ðæt hie wille Wuldor-Cining	That the King of Glory
Ælmihtig God	The Almighty God
Ece gehiran."	The Eternal will listen to them.

The prose version (Cotton MSS. A. Vitellius XV.) begins thus: "Then quoth Saturnus to Solomon, 'Declare to me where God sat when he wrought the heavens and the earth.' 'I answer thee—He sat over the wings of the winds.'" A series of questions concerning the six days of creation follow. We here learn many curious particulars concerning the formation of Adam. His name, it appears, was derived from the four angels, Archox, Dux, Aro-

rate stanza; some of which are very obscure. It is evident that the Runes intermixed in several Saxon MSS. (*e. g.* the Exeter MS., Beowulf, &c.) are used not as alphabetical letters, but as monographs denoting entire words.

Poem on the Site of Durham, and Relics preserved there. MSS. Cotton. Vitellius D. 20. Printed by Hickes, *Thes. Lingg. Septt.* t. i. p. 178.

Metrical Prefaces, &c. to various works: viz. to Alfred's Boethius (Cott. Otho A. 6. printed in this volume, p. 257); to Alfred's Version of Gregory De Cura Pastoralis (Bibl. Bodl. Hatton 88. printed

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cholem, and Minsymbrie. His essence was compounded of eight ingredients, one pound of each being taken: viz. earth for his flesh, fire for the heat of his blood, wind for his breath, cloud for the fickleness of his disposition, grace for his reason, blossoms for the various colours of his eyes, dew for his sweat, and salt for his tears. We are also told of what age he was at his creation; how many inches tall; how many years he spent in Paradise before his fall; and for how many after his death he was sentenced to remain in infernal punishments. A variety of questions with regard to the chronology of the lives of the patriarchs, &c. are then disposed of: in the course of which we are told that the names of the wives of Noah, Cham, and Japhet, were Dalila, Itareata, and Catafluvia; or, according to others, Olla, Ollina, and Ollibania. The tears shed by Moses when he threw the broken tables of the law into the sea are assigned as the reason why it has remained salt ever since. It is mentioned, *en passant*, that the sun rises at a city named Iaiaca, and sets at another called Garita. Much of this matter savours strongly of rabbinical origin; yet some allusions to the Virgin and the Apostles indicate a Christian author.

It would be important to compare this MS. with that of Corpus Christi S. 16; for since Runic characters are intermingled as monographs in the latter, the collation would probably enable us to ascertain the exact value and force of those characters when so employed, and assist in deciphering the passages in the Exeter MS. in which they are in like manner introduced.

With reference to the subject of this note, we may further observe that the answers of Sidrac the philosopher to the questions of king Boccus on various theological, metaphysical, and physical topics,—a favourite composition in the middle ages,—exhibit a close parallel, both in matter and structure, to these dialogues of Solomon, though the interlocutors are different.

in Wanley's Cat. p. 70); to a treatise ascribed to St. Basil (Bibl. Bodl. Hatton. 100. printed in Wanley's Cat. p. 72); to Aldhelm De Laude Virginum (MSS. Corpus Christi Cant. K. 12. Wanley's Cat. p. 110); Address of transcriber of Bede's History to reader (Corpus Christi Cant. S 2. Wanley's Cat. p. 114); Prayer for transcriber of Decretals (MSS. Cott. Claud. A. 3. Wanl. Cat. p. 226).

Saxon Calendar. MSS. Cotton. Tib. B. I. Printed by Hickey, *Thes. Lingg. Septt.* t. i. p. 203.

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\*.\* With regard to the chronological arrangement of these remains, little can be offered.

The Hymn of Cædmon, preserved in Alfred's translation of Bede's History, must be dated about 670. The question as to the antiquity of the Biblical Paraphrase, ascribed to the same author by Junius, is discussed at p. 183.

The Dying Hymn of Bede is to be referred to the year 735.

The Ælfredian version of Boethius must have been written before 901.

The poetry in the Saxon Chronicle assignable to the various dates annexed to the respective compositions in this Catalogue, between 934 and 1065.

The Poem on the Death of Byrhtnoth seems to have been written soon after the event which took place—991.

The other compositions afford no probable criterion for determining their age; and the language and style of the earliest specimen of Saxon poetry, the Hymn of Cædmon, resembles so closely those of the latest specimens that no evidence which deserves reliance can be deduced from that source.

## THE DEATH OF BYRHTNOTH<sup>1</sup>,

### A FRAGMENT.

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THE Editor is induced to append a translation of this fragment as a note to the preceding Catalogue, because he conceives its merit to be such as to render any collection of Saxon poetry imperfect in which it should not be included, and because these Illustrations contain no other adequate example of the attempts of our Saxon writers to paint the pomp and circumstance of war; for the fragment on the Fight of Finsburgh is too brief and mutilated to afford a fair specimen for that purpose.

He has not inserted the original Saxon, in the understanding that it is the intention of Mr. Price (to whose kindness he is indebted for the transcript whence the following version is made) to publish it critically in the work on Saxon Poetry which he has announced in his very valuable Edition of Warton's History of English Poetry. The learning and acuteness of that able philologist and antiquary will doubtless clear away the difficulties which have in a few instances reduced the present translator to the necessity of circuitous and conjectural interpretation.

The poem itself is remarkably free from the tautology and repetitions which too often impart a feeble and puerile character to the compositions of our Saxon writers; and the language, while remote from the inflation and turgidity to which a false taste sometimes seduced them, frequently presents poetical phrases and figures of considerable happiness and effect: such as when speaking of the clash of arms it is said, "the hauberk sang a song of terrors." This relic, which is unfortunately a fragment only, mutilated both at the beginning and conclusion, forms a portion of an historical poem cele-

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<sup>1</sup> The name (like most Saxon appellatives) is variously spelt. In the poem it stands as Byrhtnoth, which I have usually followed. The Ely Chronicle reads Brithnoth, as does the Saxon Chronicle. And Beorhtnoth is found in other authorities.

brating the warlike exploits and death of Byrhtnoth, alderman of Northumbria, in an engagement against the Danish invaders, A.D. 991. It constitutes a battle-piece of spirited execution, mixed with short speeches from the principal warriors, conceived with much force, variety, and character: the death of the hero is also very graphically described. The whole approximates much more nearly than could have been expected, in the general features of its composition, to the war scenes of Homer. If names like Byrhtnoth and Godric could be substituted for Patroclus and Menelaus, it might be almost literally translated into a cento of lines from the great father and fountain of poetry; and, as it is, it reads very like a version from one of the military narratives of the Iliad, excepting its want of the characteristic similes<sup>1</sup>. The hero Byrhtnoth is mentioned at length in the chronicles of the church of Ely, to which he had been a very considerable benefactor, a topic of eulogy much insisted upon in these monastic records, and which may possibly also account for his name having thus escaped the list said to be buried in the night of oblivion—*carent quia Vate Sacro*; hence, perhaps, we may suspect that a cowl covered the head of our unknown poet, and that his lines were written in one of those *scriptoria* of which our antiquaries still admire the delightful and inspiring situation among the recesses and long-drawn vaults of the cloister's studious pale in our conventual ruins.

I subjoin the narrative of the Chronicler as a useful illustration, although it does not entirely agree in its circumstances with those of the poem.

"This Brithnoth was the noblest and bravest chief of the Northumbrians. He was eloquent in speech, of robust strength, and of commanding stature; ever alert in military exploits against the enemies of the realm, and even above measure animated by a courageous disdain of danger and of death; and *above all he honoured the holy church and its ministers, and applied to their use the whole of his patrimony*: but he devoted his life, through its entire course, to the defence of the liberties of his country; being wholly engrossed with the desire rather to die than suffer a single injury offered to his native land to pass unrevenge: for in that age frequent irruptions of the Danish pirates, disembarking on different points of the coast, heavily afflicted England; and all the chieftains of the neighbouring provinces, relying on the known loyalty and fidelity of Brithnoth, had pledged themselves to serve beneath his victorious banner; conceiving that, under such a general, the public defence against the enemy would be more securely established. When, therefore, at a certain time

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<sup>1</sup> It may be more particularly compared with the battle in which Patroclus fell.—Iliad II. and P.

they had effected a secret landing at Meldon<sup>1</sup>, he advanced to the spot with an armed force at the first intelligence, and put nearly all to the sword upon a bridge across the river; but a few having with difficulty escaped to their ships, carried back the news to their own country. And when Brithnoth after his victory had speedily returned to Northumberland, the Danes, incensed to the last degree at the tidings, refitted their fleet, and sent a second expedition, under Anna and Guthmund the son of Stettan, to Meldon, to revenge the slaughter of their first army. Having gained the port, when they had learnt that Brithnoth had been the author of their former defeat, they sent to inform him that they had landed in order to avenge it, and that they should rank him among cowards if he declined an engagement. Incited to indignation at the message, Brithnoth again collected his former comrades, and, led on by the hope of victory and an over confidence, marched with but few followers to the war; hurrying forwards, lest his delay should enable the invaders to occupy a single foot's breadth of the country. Thus, having first commended himself to the prayers of the holy brethren, he hastened to the presence of the enemy; and immediately on his arrival, undeterred by the small numbers of his own troops, and undaunted by their great superiority, he commenced his attack. At length on the last day of the series of combats which ensued, he anticipated, from the scanty relics of his forces, his own approaching death; yet he maintained the fight with undiminished resolution, and, after an immense slaughter of the enemy, had nearly put them to a complete rout; but at last, animated by the paucity of his followers, they rallied, and, forming a solid wedge, rushed with their whole mass against him, and, after great efforts, cut off his head in the fight; which, on their retreat thence, they carried back with them into their own country. But the abbot of Ely, on learning the issue of the battle, proceeded to the field, and having discovered his body, had it borne to his church, and there honourably interred, replacing the head by a round mass of wax. Long after in these our days, the corpse was recognised by this indication, and placed among the other benefactors of the monastery with due honours. This pious and brave warrior flourished in the reigns of Edgar, Edward the Martyr, and Ethelred, and died in the thirteenth year of the last monarch, 991 from the incarnation of our Lord."

The original poem contains 690 lines. I have omitted in my translation the first 30 of these, which, from the mutilation of the beginning of the frag-

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<sup>1</sup> 'Mældune,' *Chron. Sax.* Maldon in Essex is considered as having been the scene of action.

ment, are rendered in some places obscure, as containing allusions to circumstances which do not appear in the remaining part of the narrative.

*Translation of the Fragment.*

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THEN Byrhtnoth began to train his bands: he instructed the warriors in their array and discipline, how they should stand, how guide their steeds: he bade that they should hold their shields right forward with firm grasp, and should not fear ought. Soon as he had arrayed his eager troops, he alighted amid his favourite band, the retainers of his household, whom he knew the most faithful of all.

Meanwhile, the herald of the Vikings stood in his station: stoutly he called forth; and, advancing opposite, spake in these words to proclaim the threatenings of the pirate host, their embassy to the earl:—"The seamen bold send me to thee; they bid me say that thou must deliver to them forthwith thy treasures for thy safety<sup>1</sup>: better is it for you that ye should buy off this warfare with tribute than that we should wage so hard a conflict. It boots not that we should slay each other: if ye will assent to this, we will ratify a peace with gold. If thou who art the chieftain assentest to this counsel, so mayst thou preserve thy people by giving to the men of the sea even at their own arbitration, treasures for their friendship, and obtain peace from us: then will we with our booty repair again to our ships, and hold truce with you."

Byrhtnoth spake. He upraised his buckler, he shook his slender javelin; stern and resolute he uttered his words, and gave him answer:—"Hear, thou mariner, what this people sayeth: they will for tribute bestow on you their weapons—the edge of their spears, their ancient swords, and arms of war, which shall not avail you in the fight. Herald of the men of ocean! deliver to thy people a message in return—a declaration of high indignation. Say that here stand undaunted an earl with his retainers, who will defend this land, the domain of my sovereign Ethelred, his people, and his territory; and the heathen shall perish in the conflict. I deem it too dastardly that ye should retire with your booty to your ships without joining in battle, since ye have advanced thus far into our land, nor shall ye so softly win our treasures;

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<sup>1</sup> The Saxon Chronicle informs us that in this year (991) the practice of buying off these piratical enemies by tribute was first adopted.

but point and edge shall first determine between us in the grim game of war ere we give you tribute."

He bade them seize their shields, and the warriors to march till all stood by the side of the æstuary; but the hosts could not engage with each other for the water, since the flood had come flowing in after the ebb, and the streaming tide separated them; they thought the interval too long before they might mingle their weapons together: the army of the East-Saxons and the host of the ashen ship begirt with their throngs the river, nor could any of them wound his enemy unless through the arrow's flight he achieved his fall: the flood retired; then stood there ready many Vikings of the fleet, eager for the fight. Then the chief, the defence of his soldiers, commanded a warrior hardy in battle and prompt in spirit, to establish a bridge<sup>1</sup>: his name was Wulfstan; he was the son of Ceola; he with his franca<sup>2</sup> shot the foremost man that with the most courage stept upon the bridge. With Wulfstan stood two dauntless champions, Ælfere and Maccus, both high-souled warriors; they would not turn in flight from the ford, but resolutely defended it against the foe so long as they might wield their weapons. At length they perceived and beheld with joy that "the beams of the bridge were firmly placed<sup>3</sup>."

Then began the invading host to move: they gave orders to advance, to cross the ford, and lead their troops onwards. The earl meanwhile, in the haughtiness of his soul, yielded free permission to many of the hostile bands to gain the land unmolested. And thus did the son of Byrthelm shout across the cold river:—"Warriors, listen! Free space is allowed you: come then speedily over to us: advance as men to the battle: God alone can know which of us is destined to remain masters of the field of slaughter."

Then the wolves of slaughter advanced across the waters; unimpeded the host of the Vikings passed over the river and its clear stream; the seamen carried their shields to the land, and bore their linden bucklers: there against these fierce ones Byrhtnoth with his warriors stood prepared: he bade his

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<sup>1</sup> "To establish a bridge," *brice healdan*; literally, to defend the bridge: but, if I understand the narrative correctly, Wulfstan appears to have been commissioned to cover the construction of a bridge for the passage of the Danish army across the æstuary, as soon as the ebb of the tide rendered such a work practicable. The æstuary of the river Blackwater at Maldon in Essex appears to have been the scene of action.

<sup>2</sup> *Franca* is evidently the name of a sort of javelin. It occurs also in the *Cædmonian* paraphrase.

<sup>3</sup> I have thus translated '*æt hi ƿær brice-weandas bitene fundon*;' but I suspect an error in the transcript.

band raise with the shields the fence of war, and maintain themselves firmly against their enemies.

The conflict then drew nigh—the *glory of the chieftains*<sup>1</sup>. The hour was come when the fated warriors should fall. Shouts arose—the ravens congregated—and the eagle greedy of its food—a cry was on the earth. They darted from their hands many a stout spear—the sharpened arrows flew—the bows were busy—the buckler received the weapon's point—bitter was the fight—warriors fell on either side—the youths lay slain.

Wulfmær was wounded—he sought rest from the battle: the kinsman of Byrhtnoth, his sister's son, was severely mangled with the battle-axe; but for this, fit recompense was returned to the Vikings. I heard that Edward slew Anna with his stout sword; he stinted not his blow till the fated warrior fell at his feet: for this his chief conferred thanks on his chamberlain, whom he retained in his lodge<sup>2</sup>. So clamoured, stern of mind, the youths in the conflict; anxious were they who might first take life from the death-doomed foes, and prove his weapons in the fight. The carnage fell on the earth, yet stood they steadfast. Byrhtnoth arrayed them: he bade that each youth who would victoriously fight against the Danes should bend his soul to the war.

Then the [Danish] chieftain raised up his weapon, his buckler for his defence, and stept forth against that lord. The earl with equal eagerness advanced against the carl; either meditated evil against the other. The sea chief then sped a southern<sup>3</sup> dart, so that the lord of the army was wounded: he manœuvred with his shield that the shaft burst, and the spear sprang back and recoiled: the chief was incensed, and pierced with his dart the exulting Viking who had given him that wound. Skilful was the hero: he caused his franca to traverse the neck of the youth: he directed his hand so that with sudden destruction he might reach his life: then speedily he shot off another so that his mail was pierced, and he was wounded in the breast through its ringed chains; and the javelin's point stood in his heart. Then was the earl blithe: the stern warrior laughed, and uttered thanks to his Creator for the work of that day which the Lord had given him.

But then some one of the enemies let fly a dart from his hand, which

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<sup>1</sup> The original is 'ða was fohte neh . tir æt ȝetohte.' The concluding phrase occurs also in Judith, p. 24. l. 19: 'Ge dom ȝon . tir æt tohtan.' I have adopted Lye's explanation of 'tohta,' but I am not satisfied with it.

<sup>2</sup> 'ðam burðene ða he byre hæfde.'

<sup>3</sup> 'Suðerne ȝar.' I cannot comprehend the reason of this epithet.

transfixed the noble thane of Ethelred : there stood by his side a youth not fully grown, a boy in the field, the son of Wulfstan, Wulfmær the young ; he eagerly plucked from the chief the bloody weapon, and sent it to speed again on its destructive journey : the dart passed on till it laid on the earth him who had too surely reached his lord.

Then a treacherous soldier approached the earl to plunder from the chieftain his gems, his vestments, and his rings, and his ornamented sword ; but Byrhtnoth drew from its sheath his battle-axe, broad and brown of edge, and smote him on his corslet : very eagerly the pirate left him, when he felt the force of the chieftain's arm. But at that moment his large hilted sword drooped to the earth—he could no longer hold his hard glaive, nor wield his weapon ; yet the hoary warrior still endeavoured to utter his commands : he bade the warlike youths, his brave companions, march forwards. Then might he no longer stand firmly on his feet.

He looked to heaven.—“I thank thee, Lord of the nations, for all the prosperity which I have experienced on earth : now have I, O mild Creator, the utmost need that thou shouldest grant grace to my spirit, that my soul may proceed to thee, into thy keeping, O Lord of angels, that it may take its departure in peace. I am a suppliant to thee that the destruction of hell may not overwhelm it.”

Then the heathen bands mangled his corse, and with him both the youths that stood by his side, Ælfnoth and Wulfmær ; for both fell, and sold their lives on the fallen body of their lord. Then fled from the fight those that durst no longer abide. Godric, son of Odda, was foremost to desert the battle and that good lord who had often bestowed on him many a field ; for he had ever shared the possessions which his chieftain owned \* \* \*<sup>1</sup>. Yet though it were thus, ignominious he fled, and his brother with him, both Godric and Godwy withdrew ; they maintained not the fight, they hurried from the conflict, they sought the woods, they fled to the fortress, they sheltered their lives \* \* \*<sup>2</sup>. It had indeed been some credit to them to have then remembered all the benefits which he in bounty had conferred upon them ; but, as Offa reminded them on a former day when he had met them in the hall of council, “many there spoke boldly, who durst not abide in peril.”

<sup>1</sup> ‘He geleop ðone eoh . ðe ahte his hlaforð . on ðam gerædum.’ I have omitted the last line, and doubt my construction of the two former.

<sup>2</sup> ‘Hyra feore burgon . and mennas mædon . hit ænig mæð were . gif hi ða gearnunga . ealle gemundon . ðe he him to duguðe . gedon hæfde.’ I have omitted in the translation the line in italics, and place it here with the context that the whole passage may be subjected to the revision of any reader acquainted with the language.

Thus did the chieftain of the host, the earl of the royal Ethelred, fall, and all his domestic retainers beheld their lord lying a corpse; yet without delay those brave vassals and dauntless warriors stept eagerly forwards; all but those twain desired either to avenge their beloved leader or to lose their lives.

To this Alfwine, a warrior young in years, encouraged them: speaking these words, the son of Alfric gave utterance to his bold spirit:—"Let us now remember the seasons when we heretofore conversed over our mead-cups, and our warriors, assembled in the hall, raised their boast around the benches. Now in the fierce conflict it may well be seen who is truly brave: there will I before you all give proof of my noble blood, that I am sprung from a high Mercian race.—Balhelm was the progenitor of my ancestry named; a skilful chief was he, and prosperous in the world; nor shall the thanes of this people reproach me that I sought a shelter from the conflict, now that my chieftain lieth mangled in the fight—to me the heaviest of afflictions—for he was both my kinsman and my lord." Then stept he forth: he meditated vengeance, and strove to reach with his spear some one of the sea-faring host, and lay him prostrate on the field with his weapon, when he had thus cheered his friends and comrades.

Then spake Offa, and shook his ashen shaft:—"How seasonably, O Alfwine, hast thou exhorted all our warriors now our chieftain lieth low—our earl on the earth: needful is it for all that each of us should animate every fellow warrior to maintain the conflict so long as he may keep and hold his weapons, his hard battle-axe, his dart, and his good sword. Godric the coward son of Odda hath betrayed all of us; for many a man mistakes his flight (since he rode on so spirited a courser in the fight) as though it had been our lord: and therefore is our host dispersed here over the field, and the line of their shields broken: pernicious is his example, so many hath it turned to flight."

Leofsuna spake, and raised up his linden buckler of defence: he answered that warrior—"I give thee my pledge that I will not fly one footstep hence; but forwards will I advance, to avenge in the fight my beloved chief. It shall not need that the steadfast warriors should reproach me in their discourse for my *unsteadiness*; that now my lord hath fallen I should flee homewards chieftainless from the fight; but the weapons, the edge, and the iron, shall receive me." He rushed forth full of rage; firmly he fought; he disdained flight.

Dunnere spake: no sluggish carl was he; he brandished his dart, he shouted loudly over all the host, he bade that every warrior should avenge Byrhtnoth: "That man," said he, "may not quail nor be solicitous for his life that thinketh to avenge his lord among the people."

Then rushed they forth : they recked not for their lives : stoutly began the vassal train to fight ; wrathfully bearing their weapons, they supplicated God that they might avenge their beloved chief, and wreak their fury on their foemen. An *hostage*<sup>1</sup> (escaped from the enemy) fiercely essayed to aid them. He was of an hardy race among the Northumbrians, the son of Ecglafe, Æscferth was his name. He quailed not in the game of war ; he poured forth his arrows abundantly : sometimes he shot on the buckler, sometimes he pierced the warrior ; he ever hovered around them, and sore wounds did he deal so long as he could wield his weapons.

Then yet stood in the array Edward the tall chief, prompt and strenuous : he vowed in haughty words "that he would not yield a foot's breadth of earth, nor turn his back in flight, since his superior lay dead." He broke through the wall of shields, and fought against the foe until he had worthily avenged his lord, liberal in largess, on the men of the sea before he himself fell among the slaughtered. The same did Ætheric his noble comrade, eager and impetuous, the brother of Sebyrht : stoutly he fought, and very many others : they clove the bucklers ; keen were they : they burst the covering of the shields ; and the hauberk sang a strain of terror<sup>2</sup>.

Then did Offa smite the mariner host in the fight till they fell on the earth ; yet that kinsman of Godda found there his grave : Offa himself was suddenly cut down in the conflict. Nevertheless he had redeemed his pledge to his chieftain, which he before had promised to his dispenser of gems, that they should both ride together to the burgh, unharmed to their homes, or that both should together fall among the host in the place of slaughter expiring with wounds.—He lay, like a faithful attendant, nigh his lord.

Then was there crashing of bucklers. The mariners marched on, harassed in the fight. The dart oft pierced through the tenement of life in those predestined to slaughter, for which end it had sped.

Wistan Thurstan's son fought against these bands : he was included in the destruction of these three ; for Wigeline's son laid him among the slaughtered. There was a stern meeting : the warriors stood firm in the fight—fighting they sunk, oppressed with wounds : the carnage fell on the earth. Oswald and Eadwold, two brothers, arrayed meanwhile their kindred warriors : they exhorted them in their harangues that they should in that hour of need endure with no faint spirit the encounter of weapons.

<sup>1</sup> 'Him se gysel ongan . gromlice fylstan.' Hostage is the only sense in which the word 'gysel' occurs ; yet it is difficult to reconcile this sense to the context. I have endeavoured to do so by incorporating in my version the conjecture that he might have escaped during the battle from the hands of the Danes.

<sup>2</sup> 'And seo byrne sang . gryre leoða sum.'

Byrhtwold spoke: he was an aged vassal: he raised his shield, he brandished his ashen spear; he full boldly exhorted the warriors:—"Our spirit shall be the hardier; our heart shall be the keener; our soul shall be the greater, the more our forces diminish. Here lieth our chief, all mangled—the brave one in the dust: ever may he lament his shame that thinketh to fly from this play of weapons. Old am I in life, yet will I not stir hence; but I think to lie by the side of my lord—by that much loved man."

And in like manner Godric the son of Ethelgar cheered them all on to the conflict. Oft he poured forth his darts, and sped the death-spear against the pirates: so did he rush foremost on that people; he hewed and slaughtered them till they fell in the fight. This was not the same Godric who had before fled from the war.

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**ILLUSTRATIONS**  
**OF**  
**Anglo-Saxon Poetry.**

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ILLUSTRATIONS  
OF  
ANGLO-SAXON POETRY.

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HYMN OF CÆDMON,  
PRESERVED IN ALFRED'S TRANSLATION OF BEDE'S  
ECCLESIASTICAL HISTORY.

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**W**HETHER the adventurous companions of Hengist and Horsa brought with them into our island any tincture of letters we cannot at present ascertain. If they had any, it probably consisted in part of those traditional songs which are almost uniformly found to constitute the earliest species of poetry, of learning, and of history among nations emerging from a state of barbarism. The earliest mention, however, of Saxon poetry which antiquaries have been able to discover occurs in the fourth book of Bede's Ecclesiastical History. The twenty-fourth chapter of that book is occupied by an account of the poetical talents and exemplary piety of Cædmon, a monk of the Abbey of Streoneshalh in Northumbria, whose genius, supernaturally, as it was believed, restricted to the treatment of scriptural and devotional subjects, appeared, when so employed, little short of actual inspiration in the eyes, not only of his more unlearned cotemporaries, but in those of the venerable historian himself;—the rather, perhaps, as he seems to have been nearly if not

altogether destitute of the advantages of human learning. Bede's account of this extraordinary man, although tinged with the credulity of his age, is interesting, both as it presents a curious trait of ancient manners, and contains a translation of the earliest composition attributed to him. To Alfred we are further indebted for the preservation of the original. Cædmon (says Bede) was to an advanced period of life<sup>1</sup> so totally ignorant of verse, that being accidentally present at a feast where the guests sang in their turn *lætitiæ causâ*, so soon as he saw the harp<sup>2</sup> approach himself he quitted the table abruptly and retired to his own home. In the course of the ensuing night he dreamt that a stranger accosted and requested him to sing: he pleaded his inability, adding that on account of that inability he had retired from his friend's table. "You have the power," shortly replied the stranger. "What, then," asked the cowherd, (for Cædmon's occupation was no other,) "would you have me sing?" "The Creation," returned the stranger: and Cædmon found himself immediately enabled to compose and sing a short poem on that subject, which, on waking, he fully retained in his memory. A circumstance so remarkable could not long be concealed from the superiors of the monastery, in whose service he seems to have been employed; and after some further trial of his powers he was persuaded to adopt their habit and dedicate himself entirely to the composition of religious poetry. Being instructed at length by his brethren in the history of the scriptures and the doctrines of christianity, (which his want of learning, we may suppose, prevented him from studying in the only languages in which they were then to be found) he versified the whole of their more important contents, with a success which defied, according to Bede,

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<sup>1</sup> *Ad tempora provecioris ætatis.*

<sup>2</sup> These songs must have been in the vernacular tongue; and as the singing and accompanying them on the harp is noticed as so general an accomplishment, the art and uses of poetry must long before this period have become familiar to our ancestors.

all future competition. "*Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant, sed nullus ei equiparari potuit. Namque ipse non hominibus, neque per hominem institutus, canendi artem didicit, sed divinitus adjutus gratis canendi donum accepit.*"

The Hymn above alluded to, or at least so much of it as the poet composed in his sleep, is subjoined. It will scarcely be thought to merit the praises bestowed on it by the historian.

Nu we sceolon herigean		<i>Nunc debemus celebrare</i>
Heofon-rices weard,		<i>Regni caelestis custodem,</i>
Metodes mihte,		<i>Creatoris potentiam,</i>
And his mod-geðanc,		<i>Et ejus consilium,</i>
Weorc wuldor Fæder.	5	<i>Opus gloriosi Patris<sup>1</sup>.</i>
Swa he wundra gehwæs,		<i>Ita ille mirabilium singulorum,</i>
Ece Drihten,		<i>Æternus Dominus,</i>
Ord onsteald.		<i>Principium stabilivit.</i>
He ærest scop		<i>Ille primus creavit</i>
Eorðan bearnum	10	<i>Terra filiis</i>
Heofon to rofe,		<i>Cælum in fornicem,</i>
Halig Scippend.		<i>Sanctus Creator.</i>
Ða middangeard		<i>Tum mediam terram</i>
Moncynnes weard <sup>2</sup>		<i>Humani generis habitaculum</i>
Ece Drihten,	15	<i>Æternus Dominus</i>
Æfter teode		<i>Postea fabricavit</i>
Firum foldan		<i>Viris terram</i>
Frea ælmihtig.	18	<i>Rector omnipotens.</i>

<sup>1</sup> Or it may be rendered *gloriosi operis pater*. This line affords us an early instance of that absence of inflection and of connecting particles which renders the Saxon poetry highly obscure and difficult of construction.

<sup>2</sup> It will be perceived that this and the fifth line are differently rendered in the Latin and English translations. The reader will have frequent opportunities of observing that the elliptical construction of Saxon poetry renders it thus ambiguous.

NOW should we *all*<sup>1</sup> heaven's guardian King exalt,  
 The power and counsels of *our* Maker's will,  
 Father of glorious works, eternal Lord,  
 He from of old stablish'd the origin  
 Of *every varied* wonder. First he shaped,  
 For *us* the sons of earth, heaven's canopy,  
 Holy Creator. Next this middle *realm*,  
 This earth, the *bounteous* guardian of mankind,  
 The everlasting Lord, for mortals framed,  
 Ruler omnipotent<sup>2</sup>.

In this fragment we may readily trace (as it has already been observed by Mr. Turner) that simple mechanism which by the accumulation of parallel expressions has expanded to the length of eighteen lines the mere proposition "Let us praise God the maker of

<sup>1</sup> The words printed in Italics are such as do not occur in the original.

<sup>2</sup> Wanley has given, (*Cat. MSS. Septent.* p. 287.) from a manuscript which he believed to be of the 8th century, a copy of this hymn differing materially from the common text both in its orthography and in the grammatical form of some words.—It runs thus :

Nu scylun hergan	Elda barnum
Hefæn riceas vard,	Heben til hrofe,
Metudæs mæcti,	Haleg Scepen.
End his mod gīdanc.	Tha middun gearð
Verc vuldur Fædur.	Moncynnæs vard,
Sue he vundra gihwæces,	Eci Dryctin,
Eci Drictin,	Æfter tiadæ,
Ora stelidæ.	Firum foldu,
He ærist scopu	Frea allmectig.

Wanley himself however has some doubt whether the hand-writing of this addition (for such it is) be coeval with that of the entire MS. There appears to me strong ground for thinking it the work of the 11th or 12th century, and of an inexperienced scribe. 'Scop' and 'Scyppend' (l. 9 and 12) seem much more analogous than 'Scopu' and 'Scepen,' and the same remarkable substitution of *s* for *e* is found in MS. Bodley 343, supposed by Wanley to be written in the reign of Henry II. 'Ora' for 'ord' must be a mistake either of the transcriber or printer.

heaven and earth." The fragment itself has been repeatedly published, and upon this account among others it would hardly have been entitled to so much of our time, had it not been the earliest specimen of our poetry extant, and the only well authenticated remain of one who has had the fortune to be regarded as the Saxon Homer.

After all, it has been questioned, whether the poem, as we now possess it, is not to be regarded rather as a retranslation by Alfred from the Latin of Bede, than as the original effusion of Cædmon<sup>1</sup>. Although there appears no very plausible reason in favour of this supposition, its direct refutation would be no easy task, and most readers would, in all probability, wish to be spared the discussion. There is extant however, one short fragment of Saxon Poetry the age and authenticity of which are beyond dispute, and which may fairly be regarded as belonging to the same æra of our language and versification. It has not (so far as I am aware) been as yet noticed by any of our poetical antiquaries, although it boasts no less an author than the venerable Bede, and cannot therefore on a fair computation have been written more than sixty years after the works of Cædmon himself. This fragment, more interesting, it must be confessed, from its antiquity than from any pretensions to poetical merit, is to be found in the simple and affecting narrative of the historian's last moments, addressed to Cuthwine by his friend and

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<sup>1</sup> See Lingard's *Antiquities of the Saxon Church*. But popular as the poems of Cædmon appear to have been, it is scarcely probable that this, which, from the circumstances said to have attended its production, must have been esteemed among the most valuable, should have been totally lost in the age of Alfred:—if it were then extant, the royal translator would no doubt have preferred inserting the original to paraphrasing the Latin of Bede. It may be urged also that the Saxon and Latin resemble each other so closely, as to countenance the belief that the latter is a literal translation of the former.—Had Alfred copied from Bede, we may reasonably suppose that his version would have been more paraphrastic. Such at least is uniformly the case in his translation of the Boethian metres.

disciple Cuthbert.—“As he felt his end approaching, he repeated,” says this writer, “many passages of holy scripture; and, as he was learned in our poetry, spoke also some things in the English language, for then composing the following speech in English he said with great compunction <sup>1</sup>”—

FOR ðam neodfere	<i>Ante necessarium exitum</i>
Nænig wyrðeð	<i>Nemo extat</i>
Ðonces snottra	<i>Consilii prudentior</i>
Ðonne him ðearfe sy,	<i>Quam sibi opus sit,</i>
To gehiggene,	5 <i>Ad cogitandum,</i>
Ær his heonan-gange,	<i>Ante decessum suum,</i>
Hwæt his gasta,	<i>Qualiter anima sua,</i>
Godes other yrdes,	<i>Pro bono aut malo,</i>
Æfter deaðe heonan	<i>Post mortis exitum</i>
Demed wurðe.	10 <i>Judicanda sit<sup>2</sup>.</i>

Whether or no these lines were composed by him (as Cuthbert should seem to affirm) upon his death-bed, there can be no doubt that they are the production of Bede himself. They resemble closely both in their metrical and grammatical structure the specimens attributed to authors of a later date, and it may therefore be safely affirmed that our vernacular poetry had assumed as early as the year 735 the form and character which it preserved with little or no alteration, until the establishment of the Norman dynasty produced a correspondent change in our language and versification.

<sup>1</sup> “*Multa de scripturis sacris, et in nostrâ quoque lingua, hoc est Anglicâ, ut erat doctus in nostris carminibus, nonnulla dixit: nam et tunc hoc dictum Anglico sermone componens multum compunctus aiebat.*” See the whole letter in Bede's *Eccl. Hist.* ed. Smith, p. 792.

<sup>2</sup> I have adopted, as much as possible, the translation of Cuthbert. The general meaning of the lines (of which it would be absurd to attempt any poetical version) appears to be that “No man living reflects, before his death, with greater anxiety than is necessary upon his future judgement.”

## THE SONG OF THE TRAVELLER.

IN a review of Anglo-Saxon poetry the Hymns of Cædmon and Bede appeared to demand the first place, as being, with the single exception perhaps of Alfred's version of Boethius<sup>1</sup>, the only compositions of which the age is clearly ascertained. The poem which follows, now published for the first time, owes its origin in all probability to a period yet more remote, and to an author of a very different cast, a Scald or Minstrel by profession. As it preserves the only contemporary picture on record (at least in Saxon poetry<sup>2</sup>) of such a character, and contains a singular enumeration of many tribes and sovereigns whose very existence, in some cases, has now no other memorial, it appeared desirable to submit the whole to the antiquarian student. To the lover of poetry it has perhaps but little that will recommend it. For the greater part it exhibits scarcely more than a dry catalogue of names, enlivened by a few allusions to traditionary history, which, from the absence of all collateral documents, are highly obscure; and the more intelligible relation of his own success in commanding the applause and munificence of kings and nobles.

This remarkable composition is preserved in a manuscript volume of Saxon poetry given by Bishop Leofric to the cathedral church of Exeter about the time of the Norman conquest. This valuable relique (to which the present collection is largely indebted,

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<sup>1</sup> The poetry also which occurs in the Saxon Chronicle was probably written by persons contemporary with the events celebrated.

<sup>2</sup> The adventures of the unfortunate Gunnlaug at the court of Ethelred and other monarchs, are not unlike those of our bard. See *Gunnlaug's Saga*, p. 97. and Turner's *Anglo-Saxons*, v. i. p. 418.

and which will hereafter be designated as the Exeter Manuscript) consists of various poems chiefly on religious or moral subjects. The Song of the Traveller (as I have ventured to name it), which forms one of the few exceptions to this rule, occurs towards the end of the MS. and seems to have no connection with the articles preceding or following it. The hand-writing of the MS. appears but little if at all anterior to the age of Leofric. The reasons which induce the Editor to assign to the poem a date considerably earlier will be more easily appreciated when the reader shall have been made possessed of its contents. In the English version or rather paraphrase which follows, the Editor, while he has endeavoured to deviate as little as possible from the sense of the original, has ventured to dispense with that closeness of imitation which it has, in most other cases, been his wish to observe, but which in this instance, if at all practicable, would scarcely have compensated for the extreme jejuneness and barbarity of the Poet's historical and geographical nomenclature <sup>1</sup>.

WID sið maðolade,	<i>Longum iter narravit,</i>
Word-hord onleac	<i>Verborum copiam reseravit</i>
Se ðe mæste	<i>Ille qui plurima</i>
Mærða ofer eorðan	<i>Mirabilia de terra</i>
Folca geond-ferde	5 <i>Populis, iter faciens</i>
Of ðe flette geðah.	<i>(Procul) a domo, intellexerat.</i>
Mynelicne maððum <sup>2</sup>	<i>Amicis verbis</i>
Hine from Myrgingum	<i>Illum a Myrgingis</i>

<sup>1</sup> It may here be stated that this singular poem occurs at the commencement of the 9th book or section of the Exeter MS. which has been described by Wanley (*Cat. MSS. Sax.* p. 281) as consisting chiefly of ænigmas. His usual industry and accuracy seem here to have forsaken him; for the section in question contains little or nothing to which that name can, by any licence whatever, be applied.

<sup>2</sup> This line may perhaps belong to the preceding clause in connection with 'Word-hord onleac.'

Æðele onwocon <sup>1</sup> ,		<i>Nobiles excitarunt ?</i>
He mid Ealhilde,	10	<i>Ille cum Ealhilda</i>
Fæle freoðu,		<i>Fido amore</i>
Webban forman		<i>Uxore primâ ?</i>
Sithhred cyninges		<i>Sithredi principis ?</i>
Ham gesohte,		<i>Domum quasivit</i>
Eastan of Ongle,	15	<i>Ex oriente ab Anglis</i>
Eormanrices		<i>Hermanrici</i>
Wraðes wærlogan <sup>2</sup> .		<i>(Propter) iram infidam ?</i>
Ongon ða worn sprecan.		<i>Incepit tunc populum adloqui.</i>
" Fela ic monna gefrægn		<i>" Multos ego homines novi</i>
Mægðum wealdan.	20	<i>Potenter dominari.</i>
Sceal ðeoda gehwylc		<i>Debet populus quisque</i>
Ðeawum lifgan,		<i>(Secundum) mores (suos) vivere,</i>
Eorl æfter oðrum		<i>Dux pro aliis</i>
Eðle rædan,		<i>Nobilis curam capere,</i>
Se ðe his ðeoden-stol	25	<i>Qui ejus solium</i>
Geðeon wile.		<i>Vigere cupiat.</i>
Ðara wæs wala		<i>Illorum fuit divitiis</i>
Hwile selast,		<i>Olim florentissimus,</i>
And Alexandreas		<i>Alexander, et</i>
Ealra ricost	30	<i>Omnium ditissimus</i>
Monna cynnes,		<i>Humani generis,</i>
And he mæst geðah		<i>Et ille plurimum vixit</i>

<sup>1</sup> I am doubtful as to the sense of this clause. It may however imply that the nobles of his own country had encouraged him to travel, as appears to have been the case with Gunnlaug. See *Gunn. Sag.* p. 96. and the note 66.

<sup>2</sup> It is to be regretted that the construction of those passages which I have marked with ?, and which relate evidently to the personal history of the bard, is more highly obscure than that of any others in the poem. The sense here attributed to 'Webban forman Sithhred cyninges' is purely conjectural. The apparent purport of the last paragraph does not agree with what is afterwards said in praise of Hermanric.

Ðara ðe ic ofer foldan		(Ex) <i>Iis quos ego per terram</i>
Gefrægn hæbbe.		<i>Celebratos audiui.</i>
Ætla weold Hunum.	35	<i>Attila imperavit Hunnis.</i>
Eormanric Gotum.		<i>Hermanricus Gothis.</i>
Becca Baningum.		<i>Becca Baningis<sup>1</sup>?</i>
Burgendum Gifca <sup>2</sup> .		<i>Burgundis Gifca.</i>
Casere weold Creacum.		<i>Cæsar imperavit Græcis.</i>
And Celic Finnum.	40	<i>Et Celic Finnis.</i>
Hagena Holm-ricum.		<i>Hagena Holmiensibus.</i>
And Henden Glommum <sup>3</sup> .		<i>Et Henden Glommis.</i>
Witta weold Swæfum.		<i>Witta imperavit Suevis.</i>
Wada Helsingum <sup>4</sup> .		<i>Wada Helsingis.</i>
Meaca Myrgingum.	45	<i>Meaca Myrgingis?</i>
Mearchealf Hundingum <sup>5</sup> .		<i>Marculphus Hundingis?</i>
Ðeodric weold Froncum.		<i>Theodoricus imperavit Francis</i>
Ðyle Rendingum <sup>6</sup> ?		<i>Thyle Rendingis<sup>6</sup>?</i>
Breoca Brondingum <sup>7</sup> .		<i>Breoca Brondingis?</i>
Billing Wernum.	50	<i>Billing Varinis.</i>
Oswine weold Eowum <sup>8</sup> .		<i>Oswine imperavit Eowis.</i>
And <sup>9</sup> Ytum Gefwulf.		<i>Et Ytis? Gefwulf.</i>

<sup>1</sup> I have added notes of interrogation to the names of tribes of which I am unable to find any other mention.

<sup>2</sup> The name of Gifca stands at the head of the succession of Burgundian kings. Nothing appears to be known of his age or actions.

<sup>3</sup> The Glommi were a Sorabic tribe, *v. Weissii Antiquitates Mimico-Saronicas*, p. 136: *c. Cronico Ditmari*.

<sup>4</sup> "*Halsingaland civitas maxima Scritofinnorum*."—Adam Bremens. The Helsingians are enumerated among the people conquered by Regner Lodbrog; see his well known Death-song.

<sup>5</sup> See the story of *Helgo Hundingicida* in Saxo Grammaticus: but these Hundingi appear to have been rather a family than a people.

<sup>6</sup> *Quere* if Rudigni.

<sup>7</sup> Inhabitants of Brandenburg or Brondey. *Vide Thorkelin in indice ad Beowulf sub voce.* <sup>8</sup> Eoland.

<sup>9</sup> There is a *Liothida* (*q. d. populus Ida*) mentioned by Jornandes, c. 3. p. 612.

Finfolc Walding		<i>Finnis Walding</i> <sup>1</sup>
Fresna cynne.		<i>Frisonum generi.</i>
Sigehere lengest	55	<i>Sigehere diutissime</i>
Sæ Denum weolde.		<i>Danis maritimis imperavit.</i>
Hnæf Hocingum <sup>2</sup> .		<i>Hnæf Hocingis ?</i>
Helm Wulfingum <sup>3</sup> .		<i>Helm Wulfingis.</i>
Wald Woingum <sup>4</sup> .		<i>Wald Woingis ?</i>
Wod Þyringum	60	<i>Wod Thyringis.</i>
Sæferð Sycgum <sup>5</sup> .		<i>Sæferth Sycgis.</i>
Sweom Ongendðeow.		<i>Sueis Ongendtheow.</i>
Sceafthere Ymbrum.		<i>Sceafthere Ymbris.</i>
Sceafa Longbeardum.		<i>Sceafa Longobardis.</i>
Hunhæt Werum.	65	<i>Hunhæt Weris ?</i>
And Holen Wrosum <sup>6</sup> .		<i>Et Holen Wrosnis ?</i>
⁊ Hingweald wæs haten		<i>Hingweald erat appellatus</i>
Here-farena cyning.		<i>Bellatorum rex.</i>
Offa weold Ongle.		<i>Offa imperavit Anglis.</i>
Alewih Denum.	70	<i>Alewih Danis.</i>
Se wæs ðara monna		<i>Ille fuit hominum</i>
Modgast ealra.		<i>Fortissimus omnium.</i>
Nohwæðre he ofer Offan		<i>Nullibi ille super Offam</i>
Eorlscype fremede,		<i>Principatum obtinuit,</i>
Ac Offa gesloz,	75	<i>Sed Offu constituit,</i>
Ærest monna,		<i>Primus hominum,</i>

<sup>1</sup> The construction of this sentence is not clear. The name of Fin occurs as that of a king of the Fresna-cynne in Beowulf. But if we here make Fin the proper name, there will remain a greater difficulty in rendering the other words.

<sup>2</sup> Of the names already known, the nearest in sound are Osi and Chauci.

<sup>3</sup> Or Ylŋingi, a Norwegian tribe. v. Thorkelin *ad* Beowulf, p. 268.

<sup>4</sup> *Quere* if the Boii. Among the names of Scandinavian tribes given by Jordanes (cap. 3), there occurs one not very dissimilar—Vagoth.

<sup>5</sup> Sictona. v. Grotium, 104, (præf.)

<sup>6</sup> Can these Wrosni be the Borussi?

Cniht wesende		<i>Juvenis cum esset</i>
Cynerica mæst.		<i>Regnum maximum.</i>
Nænig efen-eald		<i>Nemo æquævus</i>
Him eorlscype	80	<i>Illo principatum</i>
Maran onætette		<i>Majorem erexit</i>
Ane sweorde.		<i>Proprio ensæ.</i>
Merce gemærde		<i>Limitem designatum</i>
Wið Myrgingum,		<i>Contra Myrgingos.</i>
Bi fifel dore,	85	<i>Ad quinque urbium transitum,</i>
Heoldon forð siððan		<i>Habuerunt ex eo tempore</i>
Engle and Swæfe,		<i>Angli et Suevi,</i>
Swa hit Offa gealog.		<i>Uti eum Offa constituit.</i>
Hroðwulf and Hroðgar		<i>Hrothwulfus et Hrothgarus</i>
Heoldon lengest	90	<i>Habuerunt diutissime</i>
Sibbe æt somne		<i>Pacem inter se (simul)</i>
Suhtor fædran		<i>Consanguinei a patre</i>
Siððan hi forwracon		<i>Ex quo ultionem sumere</i>
Wicinga cynn		<i>(A) Wicingorum genere</i>
And ingeldes	95	<i>Et pervisaciæ</i>
Ord forbizdan		<i>Initium confuderunt</i>
Forheowan æt Heorote		<i>Obtruncarunt ad Heorote</i>
→ Heaðo <sup>1</sup> beardna ðrym.		<i>Excelsorum hominum potestatem.</i>
Swa ic geond ferde fela		<i>Ita ego peragravi multas</i>
Fremdra londa	100	<i>Exteras regiones</i>
Geond ginnegrund.		<i>Per amplam terram.</i>
Godes and yfles		<i>Bonum ac malum</i>
Ðær ic cunnode		<i>In iis cognovi</i>

<sup>1</sup> I am not certain whether I am justified in translating 'beardna' as though it were written 'beorna.' This passage shows the bard to have been acquainted with Scaldic traditions. Hrothwulf is mentioned in the poem of Beowulf as standing in the same relationship to Hrothgar. Heorot is celebrated in the same poem as the palace or metropolis of Hrothgar.

Cnosle bidæled.		<i>Generi (humano) datum.</i>
Freomægum feor	105	<i>A cognatis procul</i>
Folgade wide <sup>1</sup> .		<i>Secutus sum late ?</i>
Forðon ic mæg singan and secgan,		<i>Idcirco possum canere et loqui,</i>
Spell mænan		<i>Narrationem proferre [aulā,</i>
Fore mengo in meodu healle,		<i>Coram hominibus in hydromelis</i>
Hu me cyne gode	110	<i>Quomodo me reges boni</i>
Cystum dohton.		<i>Donis ditaverint.</i>
Ic wæs mid Hunum,		<i>Fui cum Hunnis,</i>
And mid Hredgōðum <sup>2</sup> ,		<i>Et cum Hredgothis,</i>
Mid Sweom and mid Geatum,		<i>Cum Sueis et cum Geatis,</i>
And mid Suð-Denum.	115	<i>Et cum Danis Meridionalibus.</i>
Mid Wenlum ic wæs and mid		<i>Cum Vinulis eram et cum Va-</i>
Wærnum,		<i>rinis,</i>
And mid Wicingum.		<i>Et cum Wicingis.</i>
Mid Gefðum ic wæs and mid		<i>Cum Gepidis fui et cum Ve-</i>
Winedum,		<i>redis,</i>
And mid Geflegum <sup>3</sup> .		<i>Et cum Geflegis.</i>
Mid Englum ic wæs and mid		<i>Cum Anglis fui et Suevis,</i>
Swæfum,	120	
And mid Ænenum <sup>4</sup> .		<i>Et cum Anienis.</i>
Mid Seaxum ic wæs and Sycgum,		<i>Cum Saxis fui et Sycgis ?</i>
And mid sweord werum.		<i>Et cum gladiariis.</i>
Mid Hronum <sup>5</sup> ic wæs and mid		<i>Cum Hronis fui et Danis,</i>
Deanum,		
And mid heaðo Reomum	125	<i>Et cum summis Romanis.</i>
Mid Þuringum ic wæs,		<i>Cum Thyringis fui</i>
And mid Ðrowendum,		<i>Et cum Jaculatoribus ?</i>

<sup>1</sup> If my construction is right, there is a singular ellipse of the accusative after 'folgade.' Can 'folgian' mean simply to go or travel?

<sup>2</sup> Reidgoti inhabited the present Jutland. See *Edda Snorronis*, sub initio.

<sup>3</sup> Inhabitants of Gafleberg?

<sup>4</sup> Inhabitants of Ænen?

<sup>5</sup> 'Hrones næs' is mentioned in *Beowulf*.

And mid Burgendum.		<i>Et cum Burgundis.</i>
Ðær ic beah geðeah,		<i>Ibi ego armillis floris</i>
Me ðære Guðhere forgeaf	130	<i>Quas mihi Gudhere dedit</i>
Glædlicne maððum,		<i>Laeto animo</i>
Songes to leane.		<i>Carminis in præmium.</i>
Næs ðæt sæne cyning.		<i>Non est ille segnis rex.</i>
Mid Froncum ic wæs and mid		<i>Cum Francis fui ac Frisiis,</i>
Frysum,		
And mid Frumtingum.	135	<i>Et cum Frumtingis ?</i>
Mid Rugum ic wæs and mid		<i>Cum Rugiis fui ac Glommis,</i>
Glommum,		
And mid Rumwalum <sup>1</sup> .		<i>Et cum Rumwalis (Romanis).</i>
Swylce ic wæs on Eatule		<i>Simul fui in Italia</i>
Mid Ælfwine,		<i>Cum Ælfwino,</i>
Se hæfde moncynnes	140	<i>Ille habuit hominum</i>
Mine gefræge		<i>Meo iudicio</i>
Leohtest hond		<i>Facillimam manum</i>
Lofes to wyrceenne,		<i>Benevolentiam exhibere,</i>
Heortan unhnæaweste		<i>Cor largissimum</i>
Hringa gedales,	145	<i>Annulorum distributione,</i>
Beorhtra beaga,		<i>Fulgentium armillarum,</i>
Bearn Eadwines.		<i>Filius Eadwini.</i>
Mid Sercyngum ic wæs		<i>Cum Sercyngis ? fui</i>
And mid Seringum.		<i>Et cum Seringis ?</i>
Mid Creacum ic wæs and mid		<i>Cum Græcis fui et cum Fin-</i>
Finum,	150	<i>nis,</i>
And mid Casere,		<i>Et cum Casare,</i>
Se the winburga		<i>Qui urbis splendida</i>
Geweald ahte		<i>Imperium habet</i>
Wiolane and wilna		<i>Gazas et potentiam</i>
And wala rices.	155	<i>Et divitias regni.</i>

<sup>1</sup> On the application of this name to the Romans see *Chroerii Germ. Antiq.* lib. 1. p. 79.

Mid Scottum ic wæs and mid Peohtum,		<i>Cum Scotis fui ac Pictis,</i>
And mid Scridefinnum. <sup>1</sup>		<i>Et cum Scritofinnis.</i>
Mid Lid-wicingum <sup>2</sup> ic wæs and mid Leomum <sup>3</sup> ,		<i>Cum Lidwicingis fui ac Leo-</i> <i>mis,</i>
And mid Longbeardum.		<i>Et cum Longobardis. [nis<sup>4</sup> ?]</i>
Mid hæðnum and mid hæleðum,		<i>Cum Paganis fui ac Christia-</i>
And mid Hundingum. 161		<i>Et cum Hundingis ?</i>
Mid Israhelum ic wæs		<i>Cum Israelitis fui</i>
And mid Exsyringum.		<i>Et cum Assyriis ;</i>
Mid Ebreum and mid Indeum,		<i>Cum Hebræis ac Indis,</i>
And mid Egyptum. 165		<i>Et cum Ægyptiis.</i>
Mid Moidum ic wæs and mid Persum,		<i>Cum Medis fui ac Persis,</i>
And mid Myrgingum and Mof- dingum <sup>5</sup> ,		<i>Et cum Myrgingis et Mofdin-</i> <i>gis ?</i>
And ongend Myrgingum		<i>Et iterum Myrgingis</i>
And mid Amothingum <sup>6</sup> ?		<i>Et cum Amothingis ?</i>
Mid East-Þyringum ic wæs 170		<i>Cum Thyringis orientalibus fui</i>
And mid Eolum,		<i>Et cum Eolis,</i>
And mid Istum		<i>Et cum Æstiis</i>
And Idumingum.		<i>Et Idumæis.</i>
And ic wæs wið Eormanric <sup>7</sup>		<i>Et ego fui cum Hermanrico</i>
Ealle ðrage. 175		<i>Omni (longo ?) tempore.</i>

<sup>1</sup> See *Jornandes*, p. 740.

<sup>2</sup> The inhabitants of Armorica. See *Chron. Saxon.* p. 88. The name may possibly be derived from 'lid,' ship, and 'wicing,' war-king (vikings, Isl.).

<sup>3</sup> Can these be the Lemovii of Tacitus ?

<sup>4</sup> 'Hæleð' is used for a man or hero. As it is here opposed to Heathens, I have ventured to translate it Christians.

<sup>5</sup> Keysler mentions an altar discovered at Niewmayen dedicated "*Matribus Mopotensibus*," who appear (like the *Matres Gallaicae, Treviræ, Suebe* and others) to have been local tutelary deities. See Keysler, *Ant. Sept.* 439.

<sup>6</sup> Othingi (if the text be correct) are mentioned by *Jornandes*, c. 3.

<sup>7</sup> This passage has scarcely the air of a forgery.

Dær me Gotena cyning		<i>Illic mihi Gotthorum rex</i>
Gode dohte,		<i>Bene fecit,</i>
Se me beaz forgeaf,		<i>Qui mihi armillam dedit,</i>
Burgwarena fruma,		<i>Civium princeps,</i>
On ðam siex hund wæs	180	<i>In eam sexcenti erant</i>
Smættes goldes gescyred		<i>Auri obryzati impensi</i>
Sceatta-scilling rime.		<i>Sceatta-scillingi numero.</i>
Done ic Eadgilse		<i>Hanc ego Eadgilso</i>
On æht selde		<i>In possessionem dedi</i>
Minum hleodryhtne	185	<i>Meo patrono,</i>
Ða ic to ðam bicwom		<i>Ubi ego ad eum adveneram,</i>
Leofum to leane.		<i>Amoris in gratiam.</i>
Ðæs ðe he me lond forgeaf		<i>Quoniam ille mihi terram dedit</i>
Mines fæder eðel		<i>Meæ patriæ</i>
Frea Myrginga.	190	<i>Dominus Myrgingorum.</i>
And me ða Ealhilde		<i>Et me tunc Ealhilda</i>
Oðerne forgeaf		<i>Aliâ (terrâ) donavit</i>
Dryht-cwen duguðe		<i>Regina benefica</i>
Dohtor Eadwines.		<i>Filia Eadwini.</i>
Hyre lof lengde	195	<i>Ejus amor duravit</i>
Geond lond fela.		<i>Per multas terras.</i>
Don ic be songe		<i>Igitur ego in carmine</i>
Secgan sceolde		<i>Dicere debeo</i>
Hwær is under swegle selast		<i>Qualis est sub cælo optima</i>
Disse gold-hrodene cwen	200	<i>Illa auro ornata regina</i>
Giefe bryttian.		<i>In muneribus impertiendis.</i>
Don wit scilling sciran		<i>Ubi ob pretium splendidum</i>
Reorde for uncrum		<i>Lingua ante nostram</i>
Sige dryhtne		<i>Illustrem principem</i>
Song ahofan	205	<i>Cantilenam elevarunt</i>
Hlude bi hearpan <sup>1</sup> ,		<i>Clare ad citharam,</i>

<sup>1</sup> or 'bibeapan, *citharâ ludabant.*' This competition of bards 'wit scilling sciran,' appears to have been common among the Gothic as among the Gre-

Hleoðor swinsade.		<i>Cantus sonuit.</i>
Don monige men		<i>Tunc multi homines</i>
Modum wlonce		<i>Magnanimi</i>
Wordum sprecau,	210	<i>Verbis edixerunt,</i>
Ða ðe wel cuðan,		<i>Qui bene periti erant,</i>
Ðæt hi næfre song		<i>Quod illi nunquam carmen</i>
Sellan ne hyrdon.		<i>Pulchrius audicerant.</i>
Donan ic ealne geond hwearf		<i>Inde ego omnem peragravi</i>
Æðel Gotena.	215	<i>Patriam Gothorum.</i>
Sohte ic a siða		<i>Quasivi postea</i>
Ða selestan		<i>Fortunatissimum</i>
Ðæt wæs in weorud		<i>Qui erat in pugna</i>
Eormanrices.		<i>Hermanricum.</i>
Heðcan sohte ic and Beadecan		<i>Hethcan petii ac Beadecan</i>
And Herelingas,		<i>Et Herelingas (Herulos?),</i>
Emercan? sohte ic and Fridlan,		<i>Emercan quasivi et Friedlam</i>
And East Gotan,		<i>Et Gothiam Orientalem,</i>
Frodne and godne		<i>Sene ac bono</i>
Fæder unwenes <sup>1</sup>	225	<i>Patre inscio?</i>
Seccan sohte ic and Beccan,		<i>Seccan quasivi et Beccan</i>
* Seafolan and Ðeodric,		<i>Seafolan et Theodoricum,</i>
Heaðoric and Sifecan,		<i>Heathoricum et Sifecan</i>
Hliðe and Incgenðeow,		<i>Hlithum et Incgentheowum,</i>

cian tribes. Hesiod describes himself as victor in a contest of this kind at Chalcis (*Epya*, 655.). And a remarkable one which took place between Gunnlaug and Rafn will be found in *Gunn. Saga*, p. 112.

<sup>1</sup> The construction is here also obscure; 'unwen' usually means unknown or unexpected.

<sup>2</sup> I am indebted to Messrs. Taylor for pointing out the identity of this name with that of Sæfugl preserved in the genealogy of Ælla (see *Chron. Sar.* p. 20.) Elsa, l. 230 and Withergield, l. 245, are not very unlike Esla grandfather of Cerdic, and Wihtgils, father of Hengist and Horsa.—See *Chron. Sar.* pp. 13 and 15.—These persons (if they ever had a real existence) may very well have been contemporaries and flourished about the year 440.

Eadwine sohte ic and Elsan,	230	<i>Eadwinum quæsivi et Elsan,</i>
Egel-mund and Hungar,		<i>Egelmundum et Hungarum,</i>
And ða wloncan gedryht		<i>Et impavidum dominum</i>
Wið Myrzinga.		<i>Myrgingorum</i> <sup>1</sup> .
Wulfhere sohte ic		<i>Wulfherum quæsivi</i>
And Wyrnhere ful off.	235	<i>Et Wyrnherum sæpissime.</i>
Ðær wig ne alæg,		<i>Ibi (vel illorum) bellum non</i>
Ðonne hreada here		<i>Tunc ferox exercitus [desiit,</i>
Heardum sweordum		<i>Duris ensibus</i>
Ymb wistla wudu		<i>Circa sonantem clypeum</i>
Wergan sceoldon	240	<i>Defendere gestiebant</i>
Ealdre eðel-stol <sup>2</sup>		<i>Antiquam regni sedem</i>
Ætlan leodum.		<i>Contra Attila populum.</i>
Ræðhere sohte ic and Rondhere		<i>Ræthhere quæsivi et Rondhere,</i>
Rumstan and Gislhere,		<i>Rumstan et Gislhere,</i>
Withergield and Freoðeric	245	<i>Withergield et Fredericum</i>
Wudgan and Haman		<i>Wudgam et Hamam</i>
Ne wæron ðæt gesiða		<i>Non erant illi comites</i>
Ða sæmestan <sup>3</sup>		<i>Deterrimi</i>
Ðeah <del>te</del> ich y a nihst <sup>4</sup>		- - - - -
Nemnan sceolde.	250	<i>Nominare debeam.</i>
Ful oft of ðam		<i>Sæpe ab illis</i>
Heape hwynende		<i>Exercitus pugnans</i>
Fleag giellende		<i>Fugit vociferans,</i>
Gar on grome ðeode		<i>Telum in ferocem populum</i>

<sup>1</sup> or *Contra Myrgingos*.

<sup>2</sup> Whether the 'Ealdre eðel-stol' be Rome, or the empire of Wulfhere and Wyrnhere themselves, must be left to conjecture.

<sup>3</sup> *Sæmre deterior* (see Lye).

<sup>4</sup> The whole of this clause is obscure, and of the present line as it stands I can make no sense. If we suppose 'ðeah~~te~~' to be an error of the pen for 'ðætte,' it might be rendered *Quos ego ultimos* (or *tandem*). If 'ðeah~~te~~' be the genuine reading, it must either mean thought (subst.), or be the past tense of 'ðecan' to cover, but in neither case can I make sense of it.

Wræccan ða weoldan	255	<i>Exercere cum voluerint.</i>
Wundnan golde <sup>1</sup>		<i>Vulneratos rependebant</i>
Werum and wifum		<i>Viros et fæminas</i>
Wudga and Hama.		<i>Wudga et Hama.</i>
Swa ic ðæt symle onfond,		<i>Ita ego id sæpe inveni</i>
On ðær feringe,	260	<i>In itinere,</i>
Ðæt se bið leqfast		<i>Quod ille est carissimus</i>
Lond buendum,		<i>Terræ incolis</i>
Se ðe hym God syleð		<i>Cui Deus addidit</i>
Gumena rice		<i>Hominum imperium</i>
To gehealdenne,	265	<i>Gerendum,</i>
Ðenden he her leofað.		<i>Quum ille eos habeat caros.</i>
Swa scriðende		<i>Ita commeantes</i>
Gesceapum hweorfað		<i>Cum cantilenis feruntur</i>
Gleomen gumena		<i>Bardi hominum</i>
Geond grunda fela,	270	<i>Per terras multas,</i>
Ðearfe secgað,		<i>Necessitatem dicunt,</i>
Ðonc word sprecað,		<i>Gratias agunt,</i>
Suð oððe Norð.		<i>E Meridie simul ac Boreâ.</i>
Sumne gemetað		<i>Simul (eos) remuneratur</i>
Gyðða gleawne	275	<i>Ob cantilenas pulcras</i>
Geofum unhneawne,		<i>Muneribus immensis,</i>
Se ðe fore duguðe		<i>Ille qui ante nobiles</i>
Wile dom aræran,		<i>Vult iudicium (suum) extollere,</i>
Eorlscipe æfnan,		<i>Dignitatem sustinere,</i>
Oððe ðæt eal sceaceð	280	<i>Vel qui omnia distribuit</i>
Leoht et lifsomod :		<i>Facilis et lætus animi</i>

<sup>1</sup> The construction here also is difficult. 'Wundnan golde' is I suspect translated erroneously in the text: it is one of the usual paraphrases for bracelets or collars, *aurum tortum*. The whole paragraph might perhaps be rendered *Sæpe ab illis, exercitu pugnante, volabat stridulum telum in ferocem populum extorquere cum voluerint tortum aurum viris et fæminis*: or, could 'wræccan' bear such a sense, *rependere tum gestiebant* would be preferable.

Lof se gewyrceð	<i>Amorem ille operatur</i>
Hafað under heofonum	<i>Habet sub cælo</i>
Heah fæstne dom : ^	284 <i>Stabilem famam (existimationem)."</i>

IN phrase that spoke a poet's soul,  
 His treasured lore he 'gan unfold ;  
 He that had wander'd far and wide,  
 The Bard his toils and travels told.

From Mergia sprung of noble race,  
 He left the hall that gave him birth ;  
 And many a wondrous sight had seen,  
 Long roaming o'er the peopled earth.

For he with love and service true,  
 In fair Alhilda's princely train,  
 From Anglia's eastern limits sought  
 A Gothic monarch's rich domain.

He that of Hermanric had known  
 The liberal hand, the warrior pride,  
 Tuned to the list'ning crowd his song,  
 And told his travels far and wide.

Full many a monarch have I known  
 In peace and wealth his sceptre bear ;  
 Each land its native law shall own,  
 And he that seeks a lasting throne  
 Must make the people's weal his care.  
 First in riches and renown,

Of all that bore an earthly crown,  
 The Macedonian monarch shone.  
 Theudric the warlike Frank obey'd,  
 Sceafa the Lombard sceptre sway'd;  
 The savage Hun to Ætla<sup>1</sup> bow'd,  
 To Celic the rude Finnish crowd.  
 Longest o'er the northern main  
 Sigehere led the pirate Dane;  
 Where Denmark's midland realms extend,  
 She saw her sons to Elwy bend.  
 That homage Offa scorn'd to pay,  
 While Anglia own'd his royal sway;  
 He, in manhood's earliest pride,  
 Spread his rightful empire wide.  
 Brave was Elwy,—but the days  
 That witness'd Offa's warrior praise  
 Knew not prince or potentate  
 That rear'd so high his prosperous state.  
 Suevia's sons, and Myrgia's lord,  
 Bow'd to Offa's conquering sword,  
 Saw his high will their bounds ordain,  
 Where five fair cities stud the plain,  
 Nor trespass since on Anglia's rich domain.  
  
 Link'd by the bands of kindred blood,  
 Hrothgar and Hrothwulf's friendship stood,  
 Nor time could quell its generous glow.  
 Since first they crush'd the sea-king's pride,  
 When Hertha saw them, side by side,  
 Stem fierce rebellion's rising tide,  
 And lay the sons of slaughter low.  
 Through many a realm 'twas mine to scan  
 The weal and woe that's dealt to man.

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<sup>1</sup> Attila.

Weary and long has been my way,  
 But I full well, where mead flows free,  
 May boast amid my minstrelsy,  
 And tell how kings with ample fee  
 Have paid and cheer'd the wanderer's lay.  
 I've sought the Hun's ferocious band,  
 And the high Roman's peerless land;  
 Have seen the pirate sea-king's force,  
 Sped o'er Franconia's realms my course,  
 And journey'd where Elbe hastes to lave  
 Thuringia with his earliest wave;  
 Have sought the Saxon and the Dane,  
 The Rugian's isle, the Swede's domain;  
 Each land our northern seas embrace  
 Has been the wanderer's resting-place.  
 With gift that well the song repaid  
 Burgundia's realm my steps delay'd;  
 When princely Guthere's ready praise  
 Waited on my varied lays;  
 And soon the Bard's reward was told  
 In bracelets of the ruddy gold.

Far o'er Italia's fair and fertile soil  
 My course was sped with Elfwine's faithful band;  
 And Edwin's son well recompensed the toil,  
 For large his soul, and liberal was his hand.  
 A guest I've shared the minstrel's lot,  
 With Jute and Angle, Pict and Scot,  
 The state of Græcia's sons have known,  
 Where Cæsar holds his lofty throne;  
 The' imperial city's towering mien,  
 Her wealth, her power, her pomp have seen.  
 Well may I tell the garb, the port, the face  
 Of many a Western, many an Eastern race;

From him that o'er the' Egyptian desert roves,  
Or shelter'd rests on Idumæan groves,  
To him who bows beneath the Persian's sway,  
Or dwells where Ganges courts the rising day.

Long was the time, and joyous all,  
Spent in Hermanric's high hall ;  
And well, full well, where'er he strays,  
The Bard his grateful voice may raise,  
In Hermanric's exhaustless praise.  
Well may he sing from land to land  
The Gothic monarch's bounteous hand :  
No common gift was his ; to frame  
The bracelet that he bad me claim,  
Six hundred scillings full were told,  
Scillings of the virgin gold.

The Bard his home regain'd, and soon  
Edgils bore that precious boon :  
And Edgils, Mergia's noble thane,  
Repaid the gift with rich domain.  
Noble was Edgils' gift, yet more  
Alhilda added to the store ;  
Edwin's daughter, bounteous queen,  
Unchanged through many a varying scene,  
The Bard has blest her fostering love.  
And still, where'er condemn'd to rove,  
Well may he sing that matchless dame,  
Of all that bear a royal name,  
First to dispense, with bounty free,  
To grateful vassals land and fee.

'Twas when great Edgils bad the minstrel throng  
For high reward assay the rival song,—  
Sweet arose the vocal strain,  
And sweet the harp's responsive tone ;

But soon confess'd each listening thane,  
 The lay that pleased was mine alone.  
 I traversed then the Goth's domain,  
 And dwelt in Hermanric's high bower;  
 Of all that hold an earthly reign,  
 Best in arms, and first in power.  
 The time would fail me, should I sing  
 Of every thane and every king  
 That in my wanderings far and long  
 Has loved my harp and paid my song ;  
 Ere Myrgia saw the Bard again  
 Return to swell her Edwin's train. .

Full oft the battle-field I sought,  
 Where Wulfhere, leagued with Wyrnhere, fought  
 'Gainst Ætla's lawless sons contending,  
 Their ancient seat of power defending ;  
 Where loud and long the temper'd sword  
 Rung on the rounded target board<sup>1</sup>.  
 Befits it too my song should name  
 Wudga and Hama's warrior fame :  
 Strong in their brotherhood they bore  
 Dismay and death around,  
 Where routed foes in wild uproar  
 Or fled, or strew'd the reeking ground ;  
 And wreathed gold, and kingly spoil,  
 Repaid full well their gallant toil.  
 So sped the Bard, by kings and heroes sought,  
 And wide as o'er the nations still he roved,  
 One constant truth his long experience taught,  
 " Who loves his people is alone beloved."

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<sup>1</sup> 'wudu' in the original ;—'rond' is a common expression in A. S. poetry for a shield or target. .

Thus north and south where'er they roam,  
 The sons of song still find a home,  
 Speak unreprieved their wants, and raise  
 Their grateful lay of thanks and praise.  
 For still the chief, who seeks to grace  
 By fairest fame his pride of place,  
 Withholds not from the sacred Bard  
 His well-earn'd praise and high reward.  
 But free of hand, and large of soul,  
 Where'er extends his wide controul,  
 Unnumber'd gifts his princely love proclaim,  
 Unnumber'd voices raise to Heaven his princely name<sup>1</sup>.

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<sup>1</sup> The tone of this flattering picture of the honours paid by the Gothic tribes to the Muses and their votaries, will remind the classical reader of that in which the early bards of Greece were accustomed to speak of themselves, their pretensions, and their rewards. (Conf. *Homer. Odys. de Phemio et Demodoco*, l. 1. and 8. *Hesiod. Epya*, l. 656. and *Pind. Olymp. I. l. 24.*) Other times and other manners at length sorely reduced the estimation and pride of the minstrel. (See *Percy's Reliques*, vol. 1. pref. p. xlix. and lii.) Of the state of degradation which in later days was the lot of those who followed this unprofitable trade, the following rimes (preserved in one of the Ashmolean MSS.) afford a melancholy specimen. They are the production of Richard Sheale, the author of the older ballad of Chevy Chase (see *Percy's Rel.* vol. 1. p. 2. and *British Bibliographer*, vol. 3. p. 3).

Now for the good chear that Y have had heare,  
 I gyve you hartte thanks, with bowyng off my shankes.  
 Desyryng you be petycyon to graunte me suche commission,  
 Becaus my name ys Sheale, that both by meate & meale  
 To you I maye resorte, sum tyme to mye cumforte.  
 For I perseive here at all tymis is good chere.  
 Both ale wyne & beere, as hit dothe nowe apere.  
 I perseve wythoute fable ye kepe a good table,  
 Some tyme I wyll be your geste, or els I were a beaste,  
 Knowynge off your mynde, yff I wolde not be so kynde,  
 Sumtyme to tast youre cuppe, & wyth you dyne & suppe.

The reader being now in possession of the entire poem, will be enabled to decide for himself the question of its age and authenticity. If the whole be not fictitious, (a supposition hardly to be reconciled with its minuteness of personal detail and want of poetical interest,) the Editor is inclined to refer its original composition to the middle of the 5th century, and, of course, to a Continental writer. The bard declares himself to have been present at the contest of the Huns with some of the Gothic tribes, (distinguishing the Huns as the people of Attila,) to have visited Hermanric king of the Goths, and Guthere king of Burgundy. Now Attila died in 453, Hermanric son of Samson reigned over the Visigoths in Italy about 460, and the contemporary monarch of the Burgundians appears to have been Gunderic, a name easily confounded with, or corrupted into, that of Guthere. It may be added that neither Charlemagne nor any of his more noted predecessors appear in his list of kings. It might also perhaps be argued, from the number of obscure or forgotten tribes particularized by name, that the poem was com-

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I can be contente, yf hit be oute of Lente,  
 A peace of byffe to take, mye honger to aslake.  
 Bothe mutton & veile ys goode for Rycharde Sheale.  
 Thogge I look so grave, I were a veri knave  
 Yf I wolde thynke skorne, ethar even or morne,  
 Beyng in hongar, of fresshe samon or konger.  
 I desyre youe alwaye, marke what I do saye,  
 Althogge I be a ranger, to tayk me as no stranger.  
 I am a yonge begynner, & when I tayk a dynner,  
 I can fynde yn my hart wyth my frende to tayk a part  
 Of such as God shal sende, & thus I mayk an ende;  
 Now farewel, good myn oste, I thanke youe for yowre coste,  
 Untyll another tyme, & thus do I ende my ryme.

R. SHEALE.

The lover of early poetry may compare these with the exquisite farewell of the minstrel commencing "*Now B'nes and buirdes bolde and blythe*," published by Ritson from the Vernon MSS. (*Ancient Songs*, p. 44.)

posed before the various subdivisions of the Gothic race had coalesced into larger empires.

Whether or no this date be correctly assigned, there appears little doubt but that the writer must have been a native of the Continent. He speaks of his own countrymen the Myrðingcs, the Angles, and the Suevi, as having been for some time *contermini*, which could not have been the case in England, of which country one might at first sight, from the similarity of the words Myrðingcs and Myrcas (*Mercians*), have suspected him to be a native. Who these Myrðingcs, however, were, is more than can perhaps, in the present state of our knowledge as to the history and geography of those dark and turbulent ages, be readily decided. Can they be the Marsigni of Tacitus? The same obscurity rests on the Baningcs, Rondingcs, Hocingcs, Frumtingcs, and many other tribes mentioned in the course of the poem: but this difficulty is common even to the professedly historical documents of the same period. No antiquary has yet been found capable of throwing light on the names of the "*gentes bellicosissimæ*," said by Jornandes<sup>1</sup> to have been subdued by the great Hermanric.

That the poem, however, as here given, is the unaltered production of a bard of the 5th century, it is by no means intended to affirm. Although every thing conspires to fix its original composition to that period, it is doubtless, in its present state, more safe to regard it as a translation or *rifacimento* of an earlier work.

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<sup>1</sup> Cap. 23.

ANGLO-SAXON POEM  
CONCERNING  
THE EXPLOITS OF BEOWULF THE DANE.

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THIS singular production, independently of its value as ranking among the most perfect specimens of the language and versification of our ancestors, offers an interest exclusively its own. It is unquestionably the earliest composition of the heroic kind extant in any language of modern, or rather of barbarous, Europe. The only copy known to exist is preserved in a manuscript apparently of the tenth century, one of the number fortunately rescued from the fire which consumed so great a part of the Cottonian library, and now deposited with the other remains of that magnificent collection in the British Museum<sup>1</sup>. With the exception of some trifling injuries, sustained probably at the time of that event, it is perfect and legible throughout.

It was first noticed by H. Wanley<sup>2</sup>, as far back as the year 1705. He states with truth that its subject is the exploits of Beowulf, although he is mistaken in adding that they were performed in battle against the petty monarchs (*regulos*) of Sweden. From the time of Wanley I am not aware that it was examined by any of our Saxon antiquaries until Mr. S. Turner made some pretty copious extracts from the opening cantos, a literal translation from which he has inserted in the Essays attached to his learned and valuable history of the Anglo-Saxons<sup>3</sup>. As it will readily be perceived by every one

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<sup>1</sup> *Bib. Cot. Vitellius A.*

<sup>2</sup> In the Catalogue of Saxon MSS. which forms the 3d vol. of Hickes's *The-saurus Lit. Septent.* p. 218.

<sup>3</sup> Vol. 2. p. 294 of the quarto edition.

acquainted with that able work, that Mr. Turner's view of the poem does not altogether coincide with that contained in the present abstract<sup>1</sup>, the writer is anxious to account for his difference from a friend whose opinion on subjects of this nature is not lightly to be questioned, and to the general accuracy and extent of whose researches he feels himself, in common with every lover of our national antiquities, most deeply indebted. No imputation can, in fact, attach to the acuteness or industry of Mr. Turner. He was deceived by an accident, the transposition of a single leaf in the MS., which for some years laid the present Editor (who had made for his own use a faithful transcript of the part analysed by Mr. Turner) under a nearly similar mistake as to the subject of the poem<sup>2</sup>: a mistake at length rectified by the labours of an eminent foreign scholar, to whom we owe the first and only edition of the entire work. This appeared from the press of Copenhagen in the year 1815, and contains, together with the original, a Latin translation nearly literal; a preface, and two copious indices, (constructed on such a plan as partly to supply the absence of notes,) from the pen of G. J. Thorkelin, a name already celebrated in the annals of Northern literature. It had long (he states) been the wish of Arnas Magnussen, Suhm, and other learned and patriotic Danes, to obtain the publication, or the transcription at least, of a document so evidently connected with the early history of their country, and possessing such unquestion-

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<sup>1</sup> Mr. Turner represents Beowulf as the enemy of Hrothgar. It will be seen that the object of his expedition was to assist that monarch against the attacks of a powerful and mysterious aggressor.

<sup>2</sup> The leaf in question now stands as part of the first, whereas it in reality belongs to the 11th canto. Had Mr. T's object rendered it necessary for him to carry his examination as far as this point, he would doubtless at once have perceived the deficiency in the former, and the redundancy in the latter. But as it was fully sufficient for his purpose to extract a part only of the commencement, he was naturally misled not merely as to the argument of the poem, but also as to the construction of many passages, which, without a general notion of its drift, are nearly unintelligible.

able claims to a high antiquity. Circumstances however, which are not clearly explained, prevented the accomplishment of their wishes until the year 1786, when Thorkelin, then on an antiquarian visit to this country, made a faithful copy of the whole. This, with a translation and commentary which had cost him much labour and expense, was ready for publication in the year 1807, when the whole was unhappily destroyed, together with great part of his literary and personal property, during the siege of Copenhagen by the British forces.

The encouragement however of some powerful friends, induced the literary veteran to recommence the task of preparing the work for the press, a task performed under many disadvantages in the edition above mentioned. The Saxon scholar must not therefore be surprised or displeased if he discover numberless inaccuracies both in the text and version of Thorkelin, nor the more general reader feel disappointed if he finds himself able to collect from the latter no more than a vague and superficial outline of the story. Imperfect as the publication certainly is, it is still a very valuable accession to our limited stock of information in this branch of our national antiquities.

Such is the literary history of this ancient poem. Before we proceed to examine into its age, origin, or contents, it appears necessary to state, that for the purpose of making the present abstract, the text has been throughout carefully collated with the original manuscript, and the translation of Thorkelin revised with all the diligence of which the Editor is capable.

The manuscript is, as was before stated, apparently of the 10th century ; to the earlier part of which the late Mr. Astle was inclined to attribute it. Whether the poem itself be, in its present dress, of a higher antiquity than this, we have no evidence external or internal which might enable us to pronounce. In the opinion of Thorkelin, it was originally written in the language of Denmark by an author cotemporary and personally acquainted with his heroes, the chief of whom, Beowulf, he supposes to be the same with Boe

or Bous son of Odin, said by Saxo Grammaticus to have fallen in battle with Hother about the year 840<sup>1</sup>.

Thorkelin further conceives that the present translation may possibly have been executed by or at the command of the illustrious Alfred. It is with some diffidence, and not till after an attentive examination, that the present editor ventures to doubt, with a single exception, the whole of these conjectures. The only point in which Thorkelin's hypothesis appears to him to be borne out by the language and aspect of the poem, is the probability that it may be a translation or *rifacimento* of some earlier work. The writer speaks of his story as one of ancient days, and more than once appeals for his authority either to popular tradition or to some previously existing document. Whatever was his age, it is evident that he was a Christian, a circumstance which has perhaps rendered his work less frequent in allusions to the customs and superstitions of his pagan ancestors, and consequently somewhat less interesting to the poetical antiquary than if it had been the production of a mind acquainted

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<sup>1</sup> *Saxo Grammaticus*, *H. D.* lib. 3. p. 46. There appears, however, to be no similarity in the fortunes or family of the two chieftains. The resemblance which the name of Boe possesses to the first syllable of that of Beowulf is but precarious ground for assuming that it designates the same person. It is extraordinary that Thorkelin has deprived our hero in another place of the first syllable also of his name. In the course of the poem one Hrothwulf is incidentally mentioned, whom he pronounces, upon no discoverable grounds, to be the same with Beowulf. The notion that the writer was cotemporary with his hero seems to be grounded on a misconstruction of some passages of the work, and is in effect contradicted by the general tenor of its language, and the highly marvellous tinge which is given to various parts of the story: such colouring, though in a traditionary tale we might naturally expect to find it, would scarcely be ventured on by a cotemporary. The supposition concerning Alfred is purely gratuitous. Upon the whole,—yet without the remotest wish of detracting from the obligation which the learned septuagenarian has conferred on the literature both of our own and of his native country,—one cannot but regret that the task of publishing and illustrating this valuable remnant of antiquity had not fallen into the hands of one more intimately versed in the genius and construction of our Saxon Poetry.

only with that wild and picturesque mythology which forms so peculiar and attractive a feature of the earlier productions of the Scandinavian muse.

It remains only to add, that the poem of Beowulf has been placed thus early in the present volume, under the impression that it was (as Thorkelin conjectures) translated or modernized, in the Dano-Saxon period of our history, from an original of much higher antiquity. The internal evidence of its language, and the structure of its sentences, in which it much resembles the poems attributed to Cædmon, would appear to justify our attributing it, in its present form, to the same æra which produced those singular compositions<sup>1</sup>.

That its phraseology and allusions are frequently less intelligible may be readily accounted for by the greater obscurity of the subject<sup>2</sup>, an obscurity which the editor is anxious to plead in extenuation of the errors which will doubtless be found in his own attempts to render this interesting relique of antiquity more generally accessible<sup>3</sup>.

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<sup>1</sup> About A.D. 700, if we agree with Junius; if with Hickes, about 900. (See the article on Cædmon below.)

<sup>2</sup> It may be added that the original MS. does not appear to have been executed with the usual accuracy and neatness of the Saxon transcribers.

<sup>3</sup> In order to preserve the narrative uninterrupted, those portions of the original which have been selected as best fitted for the purpose of illustration, will be found at the end of the abstract; they are chiefly such as, in the abstract itself, are rendered into blank verse. In compliance with the wish of some antiquarian friends, the collation of Thorkelin's edition with the original MS. is subjoined.

## B E O W U L F.

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LIST! we have learnt a tale of other years,  
Of kings and warrior Danes, a wondrous tale,  
How æthelings bore them in the brunt of war.

Thus the poet announces what has now so entirely indeed become "a tale of other years," that little or no light can be drawn even from the copious stores of Scaldic literature for the illustration of either the personages or events which it commemorates.

The introduction is occupied by the praises of Scefig, a chieftain of the Scylding family, (who appears to have been the founder of a kingdom in the western part of Denmark,) and of his son and successor Beowulf. The embarkation of the former on a piratical expedition is then detailed at some length. In this expedition (if I rightly understand the text) himself and his companions were taken or lost at sea.

### CANTO I.

Beowulf now ascended the throne of his father, and was after a long and prosperous reign succeeded by his son Healfdene, who became the father of three sons and a daughter (Elan), given in marriage to a chieftain of the Scylfings. Of his three sons, Heorogar, Hrothgar, and Halgatil, the eldest appears to have died before himself, the second (Hrothgar) succeeded to the throne, and is represented as being at the period of the present story much advanced in years. Soon after his accession to the royal dignity he had employed himself, we are told, in the erection of a splendid palace or

hall (named Heorot or Heort) for the reception and entertainment of his friends and companions in war.

A hall of mead, such as for space and state  
The elder time ne'er boasted ; there with free  
And princely hand he might dispense to all  
(Save the rude crowd and men of evil minds)  
The good he held from Heaven. That gallant work,  
Full well I wot, through many a land was known  
Of festal halls the brightest and the best.  
Hertha its name,—for so the monarch will'd  
Whose word was power ; beneath that echoing roof  
His bidden guests he honour'd, dealing oft  
Bracelet and ring of the pure silver wrought,  
Fit gift for high and princely festival.

But this exhibition of royal munificence was destined to become the cause of much bloodshed and misery.

For one stranger foe,  
Gloomy and forceful, long with deep despite  
Heard from his dark abode day after day  
Their joyous revelry : for oft uprose,  
Loud ringing through those bowers, the harp's glad voice ;  
And oft the bard, whose memory's treasured store  
Was of the days and generations past,  
Waked the sweet song ; " Of Him who first outspread  
And compass'd with the waves earth's lovely face ;  
The' Almighty one : how, glorious in his might,  
The lights of Heaven far-beaming, sun, and moon,  
He set on high for man—for man adorn'd  
Earth's various climes with forest, fruit, and flower,  
Quickening to life each form of things that be."

Thus fared the chieftains in their day of bliss  
Right gallantly, till that foul and hateful fiend

Wreak'd on them his sad vengeance ; that fierce spirit  
Roaming the marches in his lonely might—  
The Grendel—he that by the Fifel tribe  
Fastness and fen-land held and dark morass,  
Unholy wanderer.

This evil and mysterious enemy, who is elsewhere described as a magician (*helruna*), as possessed of more than human strength and stature, and as invulnerable to all weapons of earthly mould, "was," the poet continues, "of the progeny of Cain, who were exiled in consequence of the sin of their ancestor ; a wicked and gigantic race, of whom came the Jutes, Ylfes, and Orcneas." Grendel himself was, it seems, a Jute, one of those earlier inhabitants of the Cimbri-*Chersonese*, whom the hatred and perhaps in some cases the fear of the later Gothic settlers had invested with many terrific and supernatural attributes.

## CANTO II.

This is chiefly occupied with a detail of the nightly ravages committed by the Grendel on the court of Hrothgar. At his first visit to Heort he is stated to have destroyed thirty of its slumbering and unsuspecting inhabitants. From this time he continued to wage an implacable warfare against the objects of his revenge and envy. No champion could be found of sufficient strength to contend against him ; nor was there any hope, adds the poet, of removing his enmity by fee or ransom. Even that which appears to have been the last resource of the monarch and his despairing courtiers—an appeal to their false deities—was unavailing. The canto terminates with some reflections on their superstition, which (with the reference made to Cain in the one preceding) sufficiently prove the translator, if not the original author, to have been a Christian.

## CANTO III.

So on the breast of Halfdane's prudent son  
Continual sorrow prey'd ; nor wist he still  
What might avail to quell his fiendish foe :  
For all too strong was that oppressor's hand,  
Loathsome and dark, that long with hateful force  
Wreak'd on the Dane his nightly work of blood.

Such tidings of the Grendel and his deeds  
The Goths' high chief, the thane of Higelac, learnt ;  
He that was strongest of the sons of men.  
And soon that noble soldier bad array  
A goodly ship of strength. The hero spoke  
His brave intent, far o'er the sea-bird's path  
To seek the monarch at his hour of need.

Full swift address'd them to that enterprise  
His loved associates. Of the Gothic race  
Thrice five bold champions chose the dauntless chief,  
Keenest in fight beyond their fellows known.

They sought the bark ; a wary pilot first,  
Well in his seacraft skill'd, each landmark taught.

And now the chief delay'd not, for their vessel  
Was on the waters ; by the sea-girt cliffs  
She floated, while the ready warriors plied  
Near the tide-beaten sands the well poised oar.—  
Deep in her hold all the bright gear of war,  
Armour and arms, were stow'd, as fitted best  
The willing purpose of their way.—And now  
By favouring winds propell'd, e'en as a bird  
She cut the waves that foam'd around her prow.  
Thus ere the second day had closed upon them—  
So swift they swept the deep—the eager host

Saw the bright cliffs and lengthen'd headlands rise,  
And knew in that steep shore their destined port.

Soon on the beach the men of Northern sires  
Descending, bless'd the power that sped their way,  
And moor'd their bark, and donn'd their glittering mail.

Nor was it long, ere he who held in charge  
To guard each inlet of the rocky coast,  
The Scylding's warden, from his tower descried  
The prompt and well train'd band in fair array  
Bearing their bright shields onwards. Then arose  
Care in his heart, and question, who might be  
That stranger host; and straight he flew to horse  
And sought the shore, and high uplifted shook  
His herald staff, and thus in solemn guise  
Bespoke them: "Whence and what ye are, declare,  
Who thus in arms o'er ocean's watery path  
Have urged to Denmark's coasts your rapid keel.  
'Tis mine, the warden of the seas, to hold  
With loyal care these outposts for the Dane,  
Lest pirate force assail them. \* \* \*

\* \* \* \* \*

And sure, methinks, mine eyes ne'er yet beheld  
A chief of nobler port than him that leads you;  
No stranger (if his bright and beauteous aspect  
Belies him not) to the proud garb of war,  
Nor in its toils unhonour'd. Speak ye then,  
Ere yet your further march explore our realm,  
Or friend or foe, your names and kindred speak.  
Hear, ye far-faring tenants of the wave,  
My full and clear demand—soonest were best  
To give me answer—whence and what ye are."

## CANTO IV.

Him answering straight, the chieftain freely oped  
The treasury of his speech: "Our race and blood  
Is of the Goth, and Higelac our lord:  
My sire was known of no ignoble line,  
(Well may he live in wise men's memories,)  
Ecgtheow his name; full many a winter's tide  
Pass'd o'er him, ere he left this nether earth.  
In peace and truth we come to seek thy prince,  
Halfdane's illustrious son, with proffer'd aid  
To shield his people. Thou hast judg'd us falsely;  
For matters of high import have we sought  
(Nor would conceal our quest) the royal Dane.  
Thyself mayst judge, since haply thou hast known  
For true or false, the traveller's sad report:  
Men tell us that some foul and fiendish foe  
At nightfall wages in the Scylding's bower  
Uncouth and horrible war. In this his need  
With no unfriendly purpose have we come,  
If aught perchance we may devise of skill  
Or force to aid thy loved and honour'd lord,  
Should he return whose baleful outrage calls  
For swift and sure revenge. So may the care  
That ceaseless racks thy master's breast be still'd,  
And (that oppressor's malice timely crush'd)  
The festal mansion of thy nobles stand  
Once more secure in peaceful majesty."  
He spoke. The warden then (as best beseem'd  
One conscious of high charge, in work and word  
Fearless and prudent) the stout thane replied:  
"Since now I know ye for the Scylding's friends,  
Go forth, arm'd and caparison'd as ye list—

Go forth : but first (such caution ye may guess  
The chance of pirate warfare soothly prompts)  
Emptied of all her stores your new pitch'd bark  
Draw upwards to the sands ; there she may rest,  
Till o'er the ocean streams she speed again,  
Her arch'd neck proudly bearing to your home."

Having received this permission, and secured their vessel, they commenced their march towards Heort, whither the news of their arrival had preceded them, and appears at first to have excited some suspicions in the mind of Hrothgar.

CANTO V.

The bidden way those bold companions trod  
Was of the well hewn stone. On each man's breast  
The strong forged vest of war resplendent blazed ;  
Loud rang the linked mail, as in their pride  
They bore them onwards to fair Hertha's bower.  
There by its lofty wall their ample shields,  
Stout in the storm of bucklers, they reposed,  
And bow'd them to their seats. Together piled  
Stood the bold seaman's weapons, haft of ash  
And head of glittering steel. And soon upspoke  
A sturdy chief, and sought the warriors' quest :  
"Speak whence ye come, and wherefore, thus in arms,  
With shield, and sark of mail, and frowning helm :  
The' attendant guard of Hrothgar bids you speak,  
Since ne'er beheld we yet of stranger tribe  
So proud array and warlike. Well I ken  
With high intent and friendly ye have sought  
The hall of Hrothgar, nought of secret feud  
Or open insult purposing." Him anon  
The' undaunted chieftain answer'd ; from beneath

His crested helm the leader of that host  
 Spoke gallantly : " The trusty thanes are we  
 Of Higelac, and Beowulf is my name :  
 Mine errand will I show to your high lord,  
 Halfdane's illustrious son, if he permit  
 Our loyal greeting." Thus he shortly spake ;  
 And Wulfgar (he of the Vendelic race  
 Chiefest for wisdom as for valour known)  
 Quick answer gave : " To Denmark's generous lord,  
 The princely Scylding, will I straight unfold  
 The purpose of your journey, and anon  
 Such answer as his goodness deigns, return."  
 He spoke, and nought delaying sped his steps  
 Where Hrothgar sat amid his banded earls,  
 Reverend and bald with years. Full nigh his side  
 The hero stood ; and soon the monarch knew  
 That faithful thane, and his swift message heard.

The messenger's oration briefly announces the arrival of the strangers and the name of their leader, urging their dignified and warlike appearance as an inducement to the aged monarch to gratify them by his favourable reception.

#### CANTO VI.

" I knew Beowulf well (answered Hrothgar) while he was yet a child,—the son of that Ecgtheow to whom the king of the Goths gave his own daughter in marriage. Travellers have since related to me that he has the strength of thirty men. Doubtless Heaven has sent him to our assistance, and I am resolved to proffer him a noble recompense if he will undertake to deliver us from the attacks of the Grendel. Hasten, therefore, to invite into our palace him and his companions, and bid them welcome to the people of Denmark."

Wulfgar having delivered this answer, Beowulf and a part of his

companions are immediately admitted to the presence of Hrothgar, whom Beowulf is represented as addressing (in a manner not uncharacteristic of the age, or unlike that of the Homeric heroes) with the commendation of his own prowess, and the expressions of his readiness to undertake the proposed contest.

“Thou Hrothgar, hail!

I am the thane and kin of Higelac;  
One that have master'd in my day of youth  
Full many a deed of gallant enterprise.  
And now in mine own country have I heard  
Bruited by loud report the Grendel's wrong:  
For strangers told, that, soon as evening's light  
Beneath Heaven's vault sought its deep hiding-place,  
Thy princely bower all emptied of its guests  
Stood useless. Then this valiant band and wise,  
Counsell'd that I should seek thee at thy need;  
For they best knew my prowess, they had seen me,  
What time I came deep dyed in hostile gore  
From dread and perilous war; then in one night  
With hardy grasp I quell'd five savage Jutes,  
And plunged them howling in the ocean wave.  
And now with Grendel, with that guilty one,  
Fiend though he be, alone will I assay  
The mortal strife.

“I have heard

That that foul miscreant's dark and stubborn flesh  
Recks not the force of arms:—such I forswear,  
Nor sword nor burnish'd shield of ample round  
Ask for the war; all weaponless, hand to hand  
(So may great Higelac's smile repay my toil)  
Beowulf will grapple with this nightly foe.  
There, as Heaven's righteous judgement shall award,  
One of us falls.

" Should that fate be mine,  
 Give to its earthy grave my blood-stain'd corse,  
 Raise high the mound, where many a passer by  
 (Within the trench that circling marks the plain)  
 May swell with pious hand the stony mass  
 Unsorrowing—little need with long parade  
 Of tears to grace the banquet of the dead.  
 But this, the gorgeous mail that guards my breast,  
 By Weland's art high temper'd, duly send  
 To royal Higelac. Now, betide what may."

## CANTO VII.

Hrothgar in answer, after expressing his gratification at so timely  
 a prospect of assistance, and his recollection of Beowulf's father,  
 recapitulates the injuries he has suffered from the unconquerable  
 violence of the Grendel.

" Full oft my gallant thanes,  
 Fired by the generous mead, have rashly dared  
 With trenchant blade await the Grendel's force.  
 Then was this kingly hall ere dawn of day  
 Stain'd with man's life-blood, fresh on every bench  
 The gore steam'd horribly. So lost our state  
 Many a true liegeman; a sad death o'ertook them.  
 But ye, brave warriors, haste ye to the feast,  
 And in the hall of wassel as ye list  
 Be seated."

The heroes accordingly repair to the hall, and join in the festivity  
 and copious libations of the Danish nobles.

## CANTO VIII and IX.

Hunferth the son of Eglaf, who is elsewhere described as the  
 orator of Hrothgar, jealous of the prowess of Beowulf, and warmed

by liquor, attacks him in a strain of sarcastic raillery on his piratical exploits, and prophesies that he will find in the Grendel a less tractable enemy than any he has yet encountered. Beowulf answers in a mild and dignified manner, recounts (perhaps as a kind of set-off against the charge of piracy) his exploits in the destruction of certain ferocious sea monsters, and concludes by insinuating that had the courage and strength of Hunferth been equal to his vanity, the Scylding had long ago been freed from the assaults of Grendel. Their conversation is now terminated by the entrance of Hrothgar and his queen Wealtheowa. The latter bears round with her own hand the mead-cup; and in offering it to Beowulf expresses her gratitude to Heaven and her confidence in his valour. The hero shortly answers, that from the time he embarked on the expedition he had fully made up his mind to deliver them from their unnatural enemy or to fall in the contest. Their festivities continued until the monarch (having previously saluted Beowulf, and committed to him in form the charge and defence of his palace for the night) retired to his chamber.

CANTO X.

Beowulf, after the departure of Hrothgar, delivers the whole of his armour and weapons to his attendant; expresses in a short speech his conviction that against the Grendel they would be useless, and his acquiescence in whatsoever the will of Heaven should destine as the result of their contest, and retires to the couch prepared for him.

And round their chief that seaman band  
Sought each his bed ; but none was there whose soul  
Thought to revisit thence his country's soil,  
Kindred or friends, or town that gave them birth ;  
For well they knew that in that festal hall  
Full many a gallant Dane the murderer's grasp  
Had done to death.

But Heaven had decreed at length to release the subjects of the good Hrothgar from their insatiable oppressor. The night drew on, and every soul in the palace slept—save one.

## CANTO XI.

When on the moor beneath the hill of mists  
The Grendel came—a heaven-abandon'd wretch ;—  
The foul assassin thought in that high hall  
To gorge some human prey. Onwards he pass'd  
In darkness, till right near he might behold  
That princely bower, the nobles' golden seat  
Rich deck'd with many a mead-cup. Was not that  
His first foul errand to the Scylding's courts :  
But never yet had he encounter'd there  
With mightier man or bolder. Soon he reach'd,  
A joyless guest, that hall ; soon, unopposed,  
With giant arm fierce in his wrath dash'd down  
Her iron-banded gates ; and now he trod  
Her chequer'd floor, angry of soul he moved,  
A fiendish foe ; and flamelike, as he strode,  
Shot from his eyes a sad and hideous light.  
There might he see the heroes at their rest—  
A band of brothers. Then his heart was glad,  
For sooth he thought, or ere the morrow dawn'd,  
From each man's corpse to drain the blood of life.  
Unhallow'd miscreant !

Firm of soul meanwhile  
The thane of Higelac watch'd, full fain to prove  
How that foul fiend would fare beneath his grasp.  
Nor long delay the murderer brook'd ; for still  
In other days light effort had it cost  
To slay the uncautious warrior in his sleep,  
To crush the yielding bones, and from each vein

Draw the warm current. So he soon had reft  
Body and limb (his foul repast) of life.

Now strode he onward, and with slaughterous hand  
Pounced on the wary chief. He swift uprose  
(Nor reckless of his aim nor weak of grasp)  
And dash'd to that fair floor the' astounded foe.  
Soon found that base one, that in the' elder time  
(Since first he roam'd the waste) he ne'er might cope  
With sterner soul or hand of hardier grasp.  
Care was upon his heart and sudden dread ;  
Fain would he seek his own unhallow'd den,  
And shroud himself in darkness, for he met  
Such welcome as of old he wist not there.  
Nor less bethought him of his evening pledge  
The gallant thane of Higelac : firm he stood,  
And seized the monster. Yet he might not triumph,  
His hold was loosen'd, and the Jute was free.  
Swift rush'd the hero forwards, all his care  
Lest the dark murderer scape, and wing his flight  
To fen and fastness. Soon again he felt  
Beneath that grasp of power, that he had bent  
In evil time his steps to Hrothgar's home.  
Loud was the din, and fierce the champion's rage,  
And keen the struggle. Ye had marvell'd then  
How that fair hall might stand the furious shock  
Unlevel'd with the plain ;—nor had it stood,  
But that the well wrought iron's massy force  
Banded it round, and held it all compact.  
Then from its base uptorn full many a couch  
Splendid with gold, the mead-carouser's seat,  
Fell, where they bore them in their angry mood.  
Little the Scylding dreamt, when for his state  
He bad upraise that goodly edifice,  
That art or force of mortal, save perchance

The sudden burst of all-destroying flame,  
 Might work such havoc there. Now louder rung  
 The sounds of war, aghast and anxious stood  
 On tower and castled wall the listening Dane :  
 They heard that heaven-detested miscreant howl  
 Sore wailing. No triumphant strain he raised  
 Whom he the strongest of the sons of men  
 Still with unloosen'd grasp victorious held.

## CANTO XII.

The hero, resolutely bent on destroying his fiendish antagonist, "whose life (adds the poet with a remarkable simplicity of phrase) he thought of no use to any one," continued to press his advantage, and, although unarmed, (for he had not forgotten that the Grendel's flesh was invulnerable by earthly weapons) proved ere long that his bodily strength alone was sufficient for his purpose.

Soon the dark wanderer's ample shoulder bore  
 A gaping wound, each starting sinew crack'd,  
 And from its socket loosed the strong-knit joint.—  
 The victory was with Beowulf, and the foe  
 Howling and sick at heart fled as he might,  
 To seek beneath the mountain shroud of mist  
 His joyless home ; for well he knew the day  
 Of death was on him, and his doom was seal'd.

Thus were the injuries of Hrothgar avenged, and the arm and hand of the aggressor remained with the conqueror as evidence of his triumph.

## CANTO XIII.

No sooner had the morning dawned, than the multitude impatiently crowded to assure themselves of the Grendel's defeat. He had himself in the mean time regained his obscure and inaccessible

hiding-place, where the loss of blood soon terminated his guilty existence, and his heathen soul (adds the poet, forgetting apparently for the moment that all his heroes were equally heathen) was conveyed to the infernal regions. The nobles now commenced their rejoicings for this unexpected event, some by horseracing, some by recounting the feats of the conqueror, and others by listening to the song of the bard; who is introduced as briefly recapitulating the achievements of some hero whose name is not mentioned. These appear to have consisted in the destruction of a dragon, and the attainment of a treasure of which the superstition of the age regarded those animals as the constant guardians. The subject of his song is little more than barely indicated, and the passage is very obscure. It was now full day, and the king, accompanied by his queen, and the whole of his *cortège*, entered the hall which had become the scene of Beowulf's triumph.

## CANTO XIV.

Hrothgar having ascended his throne, and assured himself by a personal inspection of the Grendel's arm that his people was delivered from all chance of future molestation, expresses his gratitude to Heaven, and declares his intention of adopting the successful warrior as his own son. Beowulf answers in a strain of much self-complacency, enlarging on the difficulty he had encountered, and the certainty of the Grendel's having received such injury as it was impossible for him to survive. "*When*," continues the poet, "*the son of Eglaf had ceased from the praises of his own heroic enterprise*, the chieftains hung up in the hall the hand of the Grendel; on each finger was a nail like steel, the *hand-spur* of the heathen." Loud and reiterated expressions of praise and astonishment accompanied, as might be expected, this gratifying exhibition.

## CANTO XV.

The monarch orders Heort (every part of which, with the exception of the roof, bore testimony to the violence of the late contest) to be prepared for the festival. Hangings wondrously embroidered with gold soon covered the walls, and the guests male and female, now free from all apprehension of future assault, assembled in unusual numbers. The king himself with his kinsman Hrothwulf presided at the banquet, nor had a larger or a worthier assemblage ever graced his presence. After the mead-cup had freely circulated, Hrothgar presents to Beowulf the spear, the golden-hilted sword, the helmet, and the breast-plate of his father Halfdane. "Little need had the champion to disdain such recompense, for never were four worthier gifts dispensed from the secret treasuries of the king." To these, however, were soon added eight well-fed mares, each equipped with a splendid war saddle, such as the king himself used "*in the play of swords.*"

## CANTOS XVI and XVII.

Hrothgar proceeds to recompense not only the companions of Beowulf's expedition, but those also of his own subjects who had suffered from the incursions of the Grendel. Their festivities are again enlivened by the song of the bard. Its subject, though detailed somewhat more at length than that which occurs in the 13th canto, is yet obscure. It appears chiefly, however, to relate to a successful expedition of Halfdane against the Frisians, a Finnish tribe, in which their metropolis was taken and their queen Hildenburg made prisoner.

The tale was told, the gleeman's song was hush'd :  
Then rose from many a couch the sound of joy ;  
From cups of wondrous mould the' attendant band

Dealt the bright wine.—Then came Wælteowa forth,  
 In golden pomp of bracelet and of crown.  
 Stately she moved to where the kinsmen sat  
 Of brother's blood, and brethren still in love ;  
 Hrothgar with Hrothulf join'd, and at their feet  
 Hunferth the lordly Scylding's orator.  
 Men knew him for a braggart of his tongue,  
 Haughty and high of speech, but never yet  
 Felt in the play of arms his ready aid.  
 Then spoke the queen : " Receive, my noble liege,  
 This brimming cup, and, as thy state demands,  
 Pledge the brave Goths with mild and gladsome words,  
 Not thoughtless of such gifts as use to wait  
 In this bright bower on friend and stranger guest.  
 Now is the champion near, who, if aright  
 I learn thy rumour'd purpose, soon shall bear  
 The name and honours of great Hrothgar's son."

The remainder of the speech is somewhat obscure. It appears  
 (if I understand its purport rightly) to be strangely deficient both  
 in morality and courtesy.

" Hertha is ransom'd, our bright bower of gold ;  
 Quaff then while yet thou mayst the plenteous cup,  
 And leave the toil of empire to thy friends,  
 For thou must hence ere long to Heaven's high king.  
 Well know I our good Hrothwulf :—if 'tis thine  
 To quit, while he survive, this nether world,  
 His power will guard our offspring's rising state."  
 She spoke, and sought the mead-bench ; there her sons  
 Hrethric and Hrothmund, with a gallant train  
 Of noble youths, in gay assembly sate ;  
 And near that royal pair, the victor Dane.

## CANTO XVIII.

Fresh gifts were now prepared for Beowulf; two rich armlets of gold, and the most splendid collar ever manufactured from the same precious metal. This ornament had formerly been the property of Higelac, the nephew of Swerting a noble Goth, and on his death (which happened in battle against the Frisii) had become the property of Hrothgar. These the queen presents with her own hands.

“Wear these,” she cried, “since thou hast in the fight  
So borne thyself, that wide as ocean rolls  
Round our wind-beaten cliffs his brimming waves,  
All gallant souls shall speak thy eulogy.”

She further bespeaks his protection and kindness for her children, and commends the union and fidelity by which the nobles of her own court were at all times distinguished. The feast continued until late in the evening, when a part of the company retired to their chambers, and others, as was their custom, prepared to sleep in the hall itself, which was fitted up for the purpose “*with bed and bolster*,” each man having his shield at his head, and his helmet, breast-plate and spear placed on a rack or shelf above him.

## CANTO XIX.

The inmates of Heorote had anticipated no further intrusion on their slumbers; they were however mistaken, and one of them was destined to pay with his life the forfeit of his ill-timed security. Although their ancient enemy was no longer capable of annoying them, there was yet left one more of the savage and murderous *wanderers of the desert,—the mother of Grendel*. This fiendish and evil-minded woman, intent upon avenging the defeat and death of her son, quitted her retreat at nightfall and soon forced her way

into the midst of the hall. The mischief she did was of small extent, "for her power," adds the poet, "was, in comparison to that of her son's, as the force of women when they engage in battle is to that of men." The warriors too, aroused from their sleep, equipped themselves with such weapons as were nearest at hand; and their aggressor no sooner found them on the alert, than she hastened to consult her safety in flight. She seized however on one, the favourite of Hrothgar, and retreated with her prey unhurt, for Beowulf was not there.

The news of this outrage soon reached the ears of Hrothgar; nor was Beowulf long unacquainted with it, or slow in assembling his companions, and repairing at their head to the presence-chamber.

## CANTO XX.

Beowulf making the customary salutations and inquiries after the health of the monarch,

"Speak not of health or joy," the Scylding cried,  
"Fresh sorrow is upon us;—he is dead  
Whose arm and counsels long upheld our state,  
Æschere, the brother of our Yrmenlafe."

After a short eulogy on the fidelity and liberality of the deceased, he proceeds to inform Beowulf that his subjects constantly reported themselves to have seen Grendel roaming the moors in company with another being of his own savage and mysterious nature, bearing the form and features of a woman; that tradition was silent as to their parentage, but that their habitation was to be found at the distance of no more than a single mile from Heorote.

"There that foul spirit, howling as the wolves,  
Holds, by the perilous passage of the fen,  
Rude crag, and trackless steep, his dark abode.  
There from the headlong cliff rolls arrowy down

The fiery stream, whose wild and wondrous waves  
 The frequent and fast-rooted wood o'erhangs,  
 Shrouding them e'en as with the warrior's helm.  
 There nightly mayst thou see a sight of dread,  
 The flood of living flame."

The remainder of the description is less intelligible, but seems to imply that this unholy ground was further guarded by storm and hurricane, and that they who dared to approach it seldom failed to pay dear for their temerity, unless they avoided the hounds of Grendel by a timely flight. "This speech," the monarch adds, "is directed to thee alone.

"Thou know'st  
 That path of dread, and canst unerring track  
 The felon to his hold. Go, if thou dare;  
 And shouldst thou turn victorious from that quest,  
 Rich fee of high-wrought gold, choicest that decks  
 Our ancient treasury, yet again awaits thee."

#### CANTO XXI.

"Grieve not, my liege," Ecgtheow's brave son replied,  
 "Best counsel his, who seeks by swift revenge  
 To grace the memory of the friend he mourns.  
 Or soon or late one doom involves us all.  
 Work then who may ere that his destined day  
 Such deeds as Heaven's high judgement shall approve.  
 Rise, noble Hrothgar, let us instant track  
 The fiend's unholy footstep. Here I swear  
 She finds not refuge, nor in earth's deep caves,  
 Nor in the forest's covert, nor the' abyss  
 Of foaming ocean, fly she where she list.  
 So by the sorrows thou hast proved this day,  
 I pledge me to thy service."

At these welcome words the monarch leaped from his throne, and, returning thanks to the powers which had provided him with such a champion, commanded his steed to be immediately harnessed, and with a chosen band prepared to escort Beowulf to the Grendel's territory.

And now the heroes trod  
The mountain pass, a steep and uncouth way  
By cliff and cavern'd rock that housed within  
The monsters of the flood: before them sped  
Four chosen guides and track'd the' uncertain road.  
Now paused they sudden where the pine-grove clad  
The hoar rock's brow, a dark and joyless shade.  
Troublous and blood-stain'd roll'd the stream below.  
Sorrow and dread were on the Scylding's host,  
In each man's breast deep working; for they saw  
On that rude cliff young Æschere's mangled head.  
Now blew the signal horn, and the stout thanes  
Address'd themselves to battle; for that strand  
Was held by many a fell and uncouth foe,  
Monster, and worm, and dragon of the deep.

After a sharp contest, in which many of these extraordinary partisans of the Grendel were destroyed and dragged to shore, Beowulf prepared to plunge into the flood in quest of the female marauder.

Now arm'd in proof, and resolute to dare  
The terrors of that sea-flood, stood the Dane.  
Bright was the helm, and of no vulgar price,  
That deck'd his head; for there the workman's art  
In days of old had wrought a wondrous charm,  
The savage boar's rude semblance: so nor brand  
Nor battle blade might harm the warrior's life.

Scarcely less valuable was his good sword "Hrunting."

Treasured from of old,  
The armory's pride ; high temper'd was the blade,  
In herbs of strange and magic virtue steep'd ;  
Ne'er in the brunt of battle had it fail'd  
His hand who durst essay the champion's path  
Of dread and danger ; nor was this, I wene,  
Its first proud work of conquest and of fame.

In thus equipping himself, Beowulf was assisted by Hunferth (the orator celebrated in canto 8.), who we are told had now forgotten his drunken insolence, and readily lent his hand to gird another with the sword which he had little taste for wielding himself.

#### CANTO XXII.

Then spoke the venturous Goth. "Forget not now,  
Illustrious son of Healfdene, royal Dane,  
Prudent of soul, of gift and largess free,  
Forget not, now that Beowulf stands prepared  
For this high enterprise, thine evening pledge  
That, should my life be forfeit to thy need,  
My memory finds in thee a father's care,  
And this my faithful band a patron's aid.  
Then what of gift thy bounty hath bestow'd  
To royal Higelac send : so may the Goth,  
When that rich treasure meets his wondering eye,  
Learn that his champion found no niggard boon  
At Hrothgar's princely hand : that prize be his.  
But this my sword, whose keenly-temper'd edge  
Of wondrous mold and ancient, long hath served me,  
Let Hunferth bear, fit guerdon of his fame.  
For me, if death forbid not, Hrunting speeds  
This work of just revenge." The hero spoke,

Nor waited answer, but impetuous brayed  
The whelming surge.

The female who had for ages held undisputed possession of these domains, soon perceived that some "creature of earth" had invaded them. She seized and dragged him, encumbered as he was by his armour, "*to the bottom*," says the original, "*of the flood*." In his way he was attacked by many of her attendant monsters, but to his astonishment escaped without injury, both from these, and from the destructive element which surrounded him. He was now in the regions

where the fire-flood shed  
Its deep and livid light.

Here he attempted to make a stand, but found that even his good sword Hrunting, which had never yet deceived him in battle, availed no more against the mother than it would have done against the son. He threw the weapon from him in anger, and, relying on the strength of his arm alone, grappled with his unnatural adversary. The contest was long and doubtful; but at length the Grendel, extricating herself from his grasp, aimed at his heart so powerful a blow of her falchion, as must inevitably have terminated his existence, had it not been resisted by the temper of his breast-plate, and the protecting arm of that power which had hitherto befriended his efforts in the cause of justice.

### CANTO XXIII.

Then spied he mid the treasures of that realm  
A wondrous brand and vast; keen was the blade,  
For Jutes had forged it in the days of old.  
He saw and mark'd its power;—no feebler hand  
In the stern play of battle had sufficed  
To wield its giant fabric,—but the Goth  
Full lightly seized the hilt.

His opponent quickly discovered that the chances were no longer in her favour: despairing of success and even of life, she made one more ferocious effort; but Beowulf was now in possession of no ordinary weapon, and he used it with no ordinary power. At a single stroke he cut through the "*ringed bones*" of her neck, and

Through the frail mantle of the quivering flesh  
Drove with continuous wound. She to the dust  
Fell headlong,—and, its work of slaughter done,  
The gallant sword dropp'd fast a gory dew.  
Instant, as though heaven's glorious torch had shone,  
Light was upon the gloom,—all radiant light  
From that dark mansion's inmost cave burst forth.  
With hardier grasp the thane of Higelac press'd  
His weapon's hilt, and furious in his might  
Paced the wide confines of the Grendel's hold.

His object was the destruction of the miscreant himself. He found him, however (as might have been anticipated), already lifeless. Desirous of presenting Hrothgar with some memorial of his victory, he proceeded to sever the monster's head from his body, which was readily accomplished by a second blow of the Jutish weapon. The effusion of blood caused by this double slaughter soon copiously tinged the waters of the torrent; and the apprehensions which Hrothgar and his suite had all along entertained for his safety, led them immediately to the painful conclusion that their champion had fallen. Hrothgar, sick at heart, returned to his palace for the purpose of presiding, as was his custom, at the banquet of his nobles; but the faithful companions of Beowulf yet lingered on the strand—

Long had they gazed  
Upon that whelming wave, and now they saw  
(Yet scarce their hearts gave credence to the sight)  
Their chief himself restored: fresh wonders straight

Held them intent, for that stout sword of proof,  
 Its warrior task fulfill'd, dropp'd to the ground  
 (So work'd the venom of the felon's blood)  
 A molten mass,—ev'n as the icicle,  
 When He, whose will the varying seasons own,  
 Looseth the frosty fetters that enchain  
 The watry waste, maker and sire of all.

Beowulf thus lost no inconsiderable part of his trophy ; for, with the exception of this wonder-working weapon and the head of Grendel, he had brought off, we are told, nothing from the cavern. The waves of the torrent, which had opposed such a formidable barrier to his entrance, now subsided to so perfect a calm as readily to admit of his swimming, encumbered as he was, to the bank on which his friends had taken their station. Their expressions of congratulation and thankfulness to Heaven were unbounded. They soon relieved him both from his accoutrements (which had suffered much in the contest, and were thoroughly drenched by the water), and from that more ponderous memorial of his victory, the Grendel's head,—which, when slung from the shaft of a spear, was with difficulty supported by four of the strongest men. In this state they proceeded homewards, and, after greeting the delighted monarch, displayed their hideous trophy in the banqueting-hall to the great admiration, as the bard informs us, of the assembled chieftains and their ladies.

CANTOS XXIV and XXV.

Then Beowulf spoke : "In sign of honour due,  
 Great son of Halldene, lo, we bring thee here  
 A seaman's offering, no unjoyous sight  
 To thee and to the Scyldings' ancient folk.  
 This stern and forceful miscreant did I quell,  
 And now beneath the waters have I waged  
 Unequal war ;—but victory crowns the right."

He proceeds to acknowledge that, unless Heaven had befriended him by throwing in his way the Jutish sword, the preternatural strength of his adversary had left him but little hope of success. He briefly recapitulates the more remarkable events of the contest, and "Thus," he concludes,

"have I redeem'd my pledge  
That thou, with all the liegemen of thy state,  
Thanes, nobles, gallant youth, and honour'd age,  
Shouldst rest secure in Hertha's joyous bower."

The golden hilt belonging to the weapon, which had been so strangely fused by the Grendel's blood, was now delivered to Hrothgar, and found upon examination to contain the name of the person for whose use it was first destined, and other documents (unless I have erred in my construction of the original, which is here somewhat obscure) purporting to be scarcely more recent than the period when "the race of giants" was destroyed by the Flood. Hrothgar now addresses Beowulf in a speech of considerable length, passing from the congratulations and thanks due to his achievement, to a strain of moral reflection on the uncertainty of human power and prosperity, which, though somewhat prolonged, is yet strikingly in character with the age and situation of one who having in his younger days seen all his enterprises crowned with success, and anticipated a reign of glory and independence, now finds himself at the end of his career indebted to a stranger for the protection of his metropolis and person. He concludes by applying his reflections to the present and future fortunes of himself and his champion.

"Chieftain! give place not to presumptuous thought.  
Now is thy prowess in its flower of prime;  
But the day comes, when pain, or slow disease,  
Or the fire's ravening force, or whelming flood,  
Or battle blade, or arrow's deadly flight,

Or hateful age, or the more sudden stroke  
That dims and quells at once our mortal sight,  
Shall rack thy heart, and bow thee to thy doom ;  
Conquering the conqueror. So full many a year  
Under high heaven did Hrothgar hold this realm,  
And spread from land to land his warrior sway.  
Right little dreamt I in that hour of pride  
That aught might rise beneath yon firmament,  
Of power to work me sorrow or annoy.  
Then came that fell destroyer, strong to wreak  
His ancient feud, and ceaseless care was mine."

He now dismisses the warrior to his couch, who, fatigued with the labours of the day, and possibly also with the Nestorian eloquence of the monarch, gladly, we are told, complies with the proposal. After retiring therefore amidst the congratulations of the nobles assembled in Heorote, he slept soundly with his companions until "*the raven*" announced the dawn of the ensuing day. Impatient to return homewards, they rose at his earliest song; and every thing being arranged for their journey, Beowulf, having first presented the orator Hunferth with his good sword Hrunting, proceeds to take his leave of Hrothgar.

## CANTO XXVI.

Beowulf, in bidding farewell to Hrothgar, declares himself amply satisfied with his treatment and remuneration; proffers, in the event of any similar emergency, the assistance of himself and a thousand tried and trusty followers, and answers for his sovereign's readiness to forward at all times "by word and work" the wishes of his host. "Never yet (returns Hrothgar) did I meet with such wisdom joined to such youth and strength. Assuredly, should disease or war de-

prive them of their present monarch, and no heirs be left of his family, the Gothic people would act most wisely in placing Beowulf on their throne." He concludes with a grateful encomium on the friendliness and good faith of Higelac and his subjects. Yet further gifts, the number of which (twelve) is stated, though their nature is left undescribed, are bestowed on the Goths. The good king then embraced "the best of champions," and tears gushed from his eyes; for, old as he was, he despaired of ever again seeing him, and "the feelings of his breast were such as could not be stifled." Beowulf, with his companions, now departed, rich in treasure, for the spot where his vessel lay at anchor; and as they journeyed, every tongue was occupied with the praise of Hrothgar's munificence.

## CANTO XXVII.

Now to the sea-flood came that high-born host,  
A gallant train, and every limb encased  
In sark of netted mail. Them soon espied,  
True to his charge, the warder of the coast.  
Nor deem'd he fitting from his hold of strength  
By sign alone to hail the parting guests;  
Onwards he rode, and bad them freely seek,  
With kindest greeting sped, the Gothic shore.  
Then soon their ship her gold-enwreathed prow  
Gave proudly to the waters, laden deep  
With warlike gear, steeds, arms, and treasured gold,  
The choicest meed of Hrothgar's ample store.  
But first, in payment of the warder's care,  
The generous chieftain gave a noble brand  
Radiant with gold, such as in after time  
Might grace him joyous in the feast of mead;  
Then sought his bark, and o'er the watery deep

Drove gallantly, and lost the Danic strand.  
 Well was their mast caparison'd, I wis,  
 With its sea-harness, sail, and corded line.  
 The heroes sat within, and favouring gales  
 Bore on her way the traveller of the sea.  
 Fair sped the courser of the waves,—the spray  
 Foam'd sparkling round her arch'd and golden neck.  
 So pass'd she the deep flood, till full in sight  
 Their native cliffs and well-known headlands rose;  
 Then sated with the breeze stood close for shore.  
 Espied them soon the warder of that port,  
 He that had waited long in anxious hope  
 Their glad return. He hail'd, and quick to land  
 Drew and secured by the anchor's well curved grasp  
 That bark of noble freightage,—lest or wind  
 Or briny wave her goodly timbers mar.  
 And now they bad unlade her golden store,  
 Armour, and cup, and chain: nor far the way  
 Ere they might reach the bower of Higelac,  
 Hrethel's illustrious son. Bright was the hall  
 Where mid his banded thanes the monarch sate,  
 Youthful in days, in treasured wisdom old.

The remainder of this Canto is occupied by a digression, introduced with sufficient abruptness, in which the poet relates, or rather alludes to, the wickedness and cruelty of the daughter of Hæreth, who, if I understand the passage rightly, appears to have been Higelac's queen. The whole is extremely obscure.

#### CANTOS XXVIII and XXIX.

"The torch of the world was shining from the south," says the bard, when Beowulf with his train reached the palace of Higelac.

Here a repast was speedily prepared, of which these heroes alone, and the immediate *cortège* of the monarch, were allowed to partake. It was scarcely dispatched when Higelac, who could no longer repress his curiosity, questioned his champion as to the event of the expedition; premising that he had himself entertained the most painful apprehensions of its failure, and had always exhorted Beowulf to let the Danes fight their own battles. Beowulf replies in a set speech, first briefly stating that he had destroyed both the Grendel and his mother; then, after dilating on the excellence of Hrothgar's government and the happiness of his court, proceeds to relate in detail the whole of his adventure. This is not done (as the critics have objected to the poems of the Homeric age) by simple repetition of the former narrative, but the whole is compressed, and the diction varied with sufficient artifice. As, however, the matter (with the exception of those parts which relate to the personal history of Hrothgar and his family, and which are very obscure) is already known to the reader, I have extracted only a single specimen, which affords a pleasing and characteristic picture of the accomplishments and *bearing* of the good Hrothgar.

The morrow rose, and all  
 Were gather'd to the banquet.—Mirth was there  
 And loud rejoicing;—nor did Hrothgar scorn  
 To mingle with our speech, now questioning,  
 With wise intent and word, his stranger guests  
 Of men and things afar;—then would he wake  
 The harp's sweet melody, and sing meanwhile  
 Some lay of truth and sorrow, or recount  
 In well imagined phrase the lofty tale.  
 Then spoke that hoary warrior of his youth,  
 And his youth's race of valour and of arms.  
 What heart but warm'd as the time-honour'd man  
 Bespoke our listening train? So joyous pass'd  
 The livelong day.

The narrative of Beowulf extends nearly to the middle of the 29th Canto. We are then informed that the hero made over the more valuable of Hrothgar's presents to his own sovereign, who in return confers on him a splendid ornament or order of knighthood, and a fief or principality containing seven thousand vassals. In process of time, yet further gifts and honours were heaped upon him; and after the death of Higelac and his son Hearede, who appear both to have fallen in battle, he was called to fill the throne of the Scylfings.

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The narrative, which it has thus been attempted to analyse, of Beowulf's successful expedition against the Grendel, occupies nearly two-thirds of the manuscript; and, had the poet terminated his labours at this point, his composition would have added to the other qualifications which entitle it in some degree to the name of Epic, that of unity of plan; a praise seldom perhaps to be conceded to the earlier and more barbarous efforts of the heroic muse. He proceeds however, without interruption or apology, to the details of an adventure in which the same hero, fifty years after his elevation to the throne, was destined to engage, as might naturally be anticipated, with far other success. Until this period he had reigned prosperous and victorious, but at last

the ranger of the darksome night,  
The Fire-drake came.

This unwelcome intruder (as far as we can gather from the fragments of the poem, much of which is here unfortunately obliterated,) had his den in a mount or barrow of stone, situated on a rocky eminence unexplored by the foot of man. Here (in strict conformity to the general tenor of Scaldic fiction) he is said to have watched over the accumulated treasures of former ages. In the exercise of this trust he had conducted himself peaceably for more

than "three hundred winters," until in evil hour he was provoked to exchange it for the less harmless occupation of ravaging the territory, and devouring the subjects of the good Beowulf.

#### CANTO XXXII.

The Manuscript is at the commencement of this Canto much damaged, and what remains is consequently obscure. As we proceed, we find the aged monarch bewailing the condition to which the devastations of the monster have reduced his capital and its inhabitants. "They can no longer," he complains, "array themselves for battle, or enjoy the sounds of music, or exercise their good hawks and merles beyond the limits of the palace." The poet now returns to the immediate cause of the dragon's anger. He had (as it appears above) contented himself for many years with quietly watching over his "hoard of heathen gold," until some unhappy traveller having discovered his retreat, reported its valuable contents to the monarch. It was in consequence, during the slumbers of its inhabitant, pillaged of a part of its treasures, and its interior, "the work of men in times long past," disclosed to the wondering eyes of the populace. When "the worm awoke," perceiving that his desolate abode had been visited by hostile footsteps, he first repeatedly traversed its outward boundary in quest of the aggressor. Disappointed in his search, he returned for the purpose of ascertaining the extent of the depredations committed on his treasury; and at nightfall proceeded, "breathing fire and destruction," to take an exemplary revenge on his troublesome neighbours. "Thus," adds the poet, "the beginning of the fray was fatal to the people, as its termination was afterwards to their prince."

#### CANTO XXXIII and XXXIV.

The dragon having once commenced his ravages, no "living creature" which fell in his way had power to escape or oppose

him. After spoiling and depopulating the country, he pursued his way to the metropolis itself, where the palace of Beowulf experienced the utmost severity of his vengeance. With no common feelings of sorrow and indignation the Goth learned that the most splendid of his mansions was "melted in the whelming flame." His resolution was soon taken, and he commanded his armour to be prepared, especially (says the bard) a breast-plate entirely of iron; for he was well aware that a shield composed of wood could avail but little for his protection against the fiery breath of his new antagonist. Thus prepared, he looked forward to the event of the enterprize with but little apprehension: for many and severe were the contests in which he had been victorious since his expedition against the Grendel. Here the poet takes the opportunity of digressing to a recapitulation of the various fortunes and achievements of his hero. This, like other digressions already noticed, being rather a series of allusions than a distinct and connected narrative of facts, is in most parts highly obscure.

So had Ecgtheow's son  
 In many a fray the foes presumption quell'd,  
 Stern in the work of valour, till the day  
 When that foul worm provok'd him to the war.  
 Now chose the indignant Goth twelve trusty thanes,  
 And bad them track the monster to his lair.  
 Swift at his bidding sped they to the bark,  
 Ample her bulk, and fitted well to hold  
 Treasure or arms in store. Full thirty chiefs  
 Were of that train. . . . .  
 The sea-wave bore them till they might descry  
 A lonely earth-mound; hoar and drear it rose  
 Beneath a mountain's shelter, and within  
 Were wond'rous sights and strange. Relentless first  
 And greedy of the fight, its guardian sat  
 Brooding o'er countless heaps of the heathen gold.

Not cheaply to be won were entrance there.  
 High on the headland sat the royal Goth  
 Generous and still undaunted, whilst he bade  
 The loved companions of his home farewell.  
 Sorrow was on their souls, for he was near,  
 Vengeful, and thirsting for the blood of man,  
 That with no friendly greeting should salute  
 Their aged lord, disparting life from limb.

Then spoke the son of Ecgtheow. "Many and dread  
 The battle-fray, and well remember'd all,  
 Beowulf encounter'd in his day of youth.  
 Scarce had I told seven winters, when my liege,  
 Auspicious, call'd me from a parent's care.  
 So Hrethel had and held me for his own,  
 And gave me food and fee. He kept his pledge;  
 Nor was there aught in which he deem'd me less  
 Than his own royal offspring, Heribald,  
 And Hæthcyn, and my loved lord Higelac."

The narrative old monarch proceeds to state that, of these three sons of Hrethel, the eldest, Heribald, was accidentally killed in a fray by the hand of his own brother Hæthcyn. He adds some moral reflections on the crime of murder, and the unhappy state of the parent whose child, by incurring such guilt, has subjected himself to the extreme severity of the law. These reflections extend to the beginning of

#### CANTO XXXV.

In which Beowulf resumes his narration. Hrethel, he informs his audience, wanted either the power or the will to avenge the murder of Heribald upon one equally near to him in blood and love. The grief excited by these misfortunes soon terminated his life. After his death a war arose between his subjects on the one

side, and the Sueones and Frisii (if I understand the poet aright) on the other; in the course of which Ongentheow, king of the Sueones, and his son Othere, made repeated predatory inroads into the territory of the Scylfinga. In this war Hæthcyn fell, and Beowulf first signalized himself as the champion of his country. He now concludes with repeating at some length his resolution to deliver his people from the incursions of the dragon or to die in the attempt, and forbidding his nobles to join in the combat.

All dauntless then, and stern beneath his shield,  
The hero rose, and toward the rocky cliff  
Bore gallantly in helm and mail of proof.  
In one man's strength (not such the coward's art)  
Confiding. Now that fabric might he spy,  
He that so oft had in the crash of arms  
Done goodly service.  
Firm rose the stone-wrought vault, a living stream  
Burst from the barrow, red with ceaseless flame  
That torrent glow'd; nor liv'd there soul of man  
Might tempt the dread abyss, nor feel its rage.  
So watch'd the Fire-drake o'er his hoard—and now  
Deep from his labouring breast the indignant Goth  
Gave utterance to the war-cry. Loud and clear  
Beneath the hoar stone rung the deafening sound,  
And strife uprose:—the watcher of the gold  
Had mark'd the voice of man. First from his lair  
Shaking firm earth, and vomiting as he strode  
A foul and fiery blast, the monster came.  
Yet stood beneath the barrow's lofty side  
The Goths' unshaken champion, and opposed  
To that infuriate foe his full orb'd shield.  
Then the good war-king bared his trenchant blade,  
Tried was its edge of old, the stranger's dread  
And keen to work the foul aggressor's woe.

After some struggles,

The kingly Goth

Rear'd high his hand, and smote the grisly foe.  
 But the dark steel upon the unyielding mail  
 Fell impotent, nor serv'd its master's need  
 Now at his utmost peril. Nor less that stroke  
 To madd'ning mood the barrow's warder rous'd.  
 Out burst the flame of strife, the blaze of war  
 Beam'd horribly; still no triumph won the Goth,  
 Still fail'd his keen brand in the unequal fray,  
 (So wonted not that tried and trusty steel.)  
 Now fain would Ecgtheow's gallant son retreat,  
 And change that battle-plain for tower and town.

Again they met—again with freshen'd strength  
 Forth from his breast the unconquer'd monster pour'd  
 That pestilent breath. Encompass'd by its flame,  
 Sad jeopardy and new the chieftain held.

His attendants foreseeing and dreading the unpropitious issue of such a contest, had partly betaken themselves to flight, and partly remained irresolute and inactive spectators of their monarch's danger.

#### CANTO XXXVI.

In this conjuncture we are introduced to an entirely new character, Wiglaf, the son of Weostan or Wihtstan, of the race of the Scylfings and of Elfhære.

He saw his lord,  
 Beneath the battle-helm, sore prest and faint.  
 Then thought he on the honours that he held  
 By Beowulf's kingly gift, he and his sire,

The rich domain, and feud, and ample right.  
Long unconcern'd he stood not, but did on  
His glittering shield, and girt his ancient sword,  
That blade the son of Othere bare of old.

Never yet  
For his liege lord that gallant youth had dared  
The fray of arms, but his soul melted not,  
Nor fail'd his might in battle.

Before, however, he proceeds to the attack, he addresses to his fearful companions (somewhat, it should seem, inopportunately) "many a word and true."

"Well I remember (cried the indignant youth)  
When in his bower we quaff'd the generous mead  
And shared his bounty, chain, and ring of gold,  
What word we pledg'd to him our bounteous lord:  
Vow'd we not that, if danger should betide,  
Our arms should work our quittance?"

After saying much to the same purpose, and declaring his own readiness to sacrifice his life for his sovereign,

He donn'd  
The warrior helm, and thro' the deadly steam  
Press'd to his master's aid and shortly spoke.  
"Now, much loved lord, think of thine early youth,  
How thou didst pledge thyself, while life was thine,  
To work the doom of justice. Now great Beowulf,  
Now fearless chief, thy faithful thane is nigh."

The accession of so formidable an opponent, naturally provoked a yet fiercer attack on the part of the dragon. The contest which followed is but obscurely and confusedly described, the poet evidently wanting the power, or perhaps rather the means, of convey-

ing a clear and intelligible picture of a struggle in which three several combatants were engaged at once. We learn, however, that after both this and the succeeding onset, the event was still doubtful.

### CANTO XXXVII.

Having gained both confidence and breathing time from the exertions of his youthful ally,

Once more the Goth,  
Recall'd to sense and power, drew quickly forth  
The shrewd and biting blade, untried as yet,  
That o'er his corslet hung—the Sea-Danes' seax.

The glorious Goth struck lustily :—he hath smote  
Full on the breast, and pierc'd his loathsome foe,  
And work'd the vengeance of his kingly heart.

Thus the heroes were left victorious; but to the elder this triumph was destined speedily to prove fatal. The wound inflicted by the dragon began, from the moment it was received, to burn and swell; and it was now evident that the poison had reached the vitals of Beowulf. His faithful champion, seating him on a wall from whence he could admire the size and solidity of the dragon's earthy mansion, administers copious draughts of water, and inquires as to his health and feelings. Beowulf answers under the conviction that his earthly labours have reached their termination. After expressing a wish to bequeath to Wiglaf, as to his son, the royal armour in which he was clad, he proceeds :

“ I have held  
Full fifty years this people for mine own,  
Nor lives there king or chieftain who has dared  
In warlike guise to trespass on our bounds,

Or bid us to the battle. I have run  
 My destin'd course, and well and uprightly  
 Maintain'd mine own ; with no man have I sought  
 Unjust or fraudulent strife ; to no man sworn  
 Unrighteous oath. Wounded and sick at heart  
 Still have I joy in this, whene'er his power  
 Part life and limb, the great Creator's doom  
 Of guile or bloodshed holds me still assoiled."

He now commissions Wiglaf to lose no time in exploring the  
 den of their fallen antagonist, and making a full report of its con-  
 tents.

CANTO XXXVIII.

Then heard I that the son of Wihstan bore  
 (So bad the fainting king, his wounded lord)  
 Armour and arms beneath that vaulted cave.  
 Within its deep recess the gallant thane  
 Victorious now, saw freely as he pass'd,  
 Heap'd by each wall, fair ring and treasur'd store,  
 And gold that strew'd in glist'ning heaps the ground.  
 And cups and bowls, of the olden time and men  
 Sole monuments. There, reft of its crested pride,  
 Lay many an helm, all canker'd now with age ;  
 And many an armlet work'd with artist skill.  
 Soon might he ken, high o'er that ancient hoard,  
 Strange forms all rich with gold ; no common craft  
 Of handy-work had traced each wond'rous shape,  
 Or charm'd it to its station. There they stood  
 Fast lock'd, and beaming all with ceaseless light.  
 So might he well descry throughout that realm,  
 The spoil and triumph of his lord's revenge.

Having laden himself with as much of these treasures as he could

carry, he returns and finds his master dying. The application of water somewhat revives him, and the words once more "broke from the treasury of his breast."

"Old am I now, but in my youth have won  
And shar'd the treasured gold. Now, thanks be thine  
Eternal Father, glorious Lord of all !  
Thanks from thy creature's lips, for that his eye  
Hath seen these hoarded spoils ; for that his hand,  
Ere yet thy doom o'ertake him, hath atchieved  
To his lov'd people's weal this rich bequest.

And now,  
Short while I tarry here—when I am gone,  
Bid them upon yon headland's summit rear  
A lofty mound, by Rona's sea-girt cliff ;  
So shall my people hold to after times  
Their chieftain's memory, and the mariners  
That drive afar to sea, oft as they pass,  
Shall point to Beowulf's tomb." He spoke, and drew  
From his reverend neck, and to that generous youth  
Bequeath'd, the golden collar of his state,  
And gorgeous helm, and ring, and corslet bright  
Added—not reckless whom he named his heir.  
And bad him bear them well and prosp'rously ;  
"For thou alone art left of all our kin.  
The voice of Heav'n to their eternal doom,  
Save thee, hath summon'd all the Scylding's race ;  
And, lo ! I join my fathers."

Such were the dying reflections and commands of the aged Beowulf.

## CANTO XXXIX.

Wiglaf was now left to sorrow over the remains of one whom he loved and revered beyond all earthly friends. His first care, however, was to preclude all possibility of the dragon's revival, by separating the head from his body. The poet, after dilating somewhat tediously on the loss of Beowulf, and the benefits accruing to the Danish community from the destruction of their venomous oppressor, turns to the unworthy followers who had (as has been stated) fled from the first prospect of their monarch's defeat and danger. These had betaken themselves to the covert of a neighbouring forest, whence they now at length ventured to issue, ten in a body. With shame in their countenances they approached the spot where their more honourable companion sat weeping over the body of him, for the preservation of whose life he had in vain exposed his own. Wiglaf receives them with a sorrowful and angry countenance, and at length gives vent to his feelings in a string of bitter and well merited reproaches, intermingled with expressions of regret for the tardiness and failure of his own efforts in his master's behalf, and (if I understand the passage rightly) with some threats of disgrace or punishment from the assembly of the people. (*Lond-rihtes-mot.*)

## CANTO XL.

Then Wiglaf bade them o'er the high cliff bear  
 That wond'rous tale and sad, to where in arms  
 Assembled earl and chief that livelong day,  
 Not without care and deep suspense, had sate  
 Expectant still of their lov'd lord's return.  
 But now the warder of the headland tower  
 No longer might keep silence :—clear he spoke,  
 That all might learn :—“ The monarch of the Goth,

The pride and liege lord of our eastern folk,  
Lies low on earth, and sleeps the sleep of death.  
Slain by the Fire-drake's vengeance;—at his side  
Sleeps too that foul destroyer, mute and quell'd  
By Beowulf's native seax; for on that hard  
And scale-clad frame, the sword-blade fell in vain.  
O'er his dead lord the champion Wiglaf sits,  
Wihstan's illustrious heir."

From this introduction, the warden or herald is made to digress into a narrative of nearly 200 lines, relating chiefly to the previous fortunes of the Scylding race and its sovereigns. This, like most other episodes of the same nature (more than one of which has been already noticed), is extremely obscure, and extends to the middle of

#### CANTO XLI.

Here the warden having finished his long and apparently ill-timed digression by expressing a dread lest the Sueones should seize this opportunity of wreaking an ancient feud on the east Danes, returns to the immediate object of his communication.

" Best were it now that, with what speed we may,  
We seek, and bear our slaughter'd monarch home.  
Long since by proud gifts of the wreathed gold  
He pledged us to his service; now he leaves  
To his lov'd people's need, uncounted hoards,  
The vanquish'd monster's spoil.  
Soon shall the bickering flame play round his limbs,  
Nor earl, at that sad time, in warlike gear,  
Nor high-born maid in golden sheen may stand,  
The wreathing chain gracing her lovely neck.  
All, e'en the stranger guest, shall walk in grief.

For he that led your power and ruled your state  
No more to laughter lives or mortal joy.

No harp shall wake to mirth our warrior train,  
But the wan raven hasting to his meal  
Scream oft and loud; and the shrill eaglet tell,  
How with his fellow wolf, full gorg'd of blood,  
He sped him at the death-feast."

This oration (for the truth of which the bard pledges himself) being finished, the train of nobles repair to the fatal spot, where they discover (under Arnanes) the remains of their brave sovereign and of the now harmless Fire-drake. The latter were found to extend

Long as he lay  
Full fifty measured feet.

They next admired the "vessels, cups, dishes," and ancient weapons which had furnished the treasury of this wondrous animal. These (adds the poet) had thus remained in the bosom of the earth for a thousand winters, secured by the force of strong enchantments from all human depredation, until the power whose hands alone dispense victory and riches, saw fit to open for man the long concealed possessions of the dead.

## CANTO XLII.

In examining more closely the domain of their ancient enemy, the nobles discovered the remains of those who had in former times ventured to trace the same unhappy road as their monarch, and had fallen an easy sacrifice to the enraged monster. They named a pool or lake near the spot where Beowulf had fallen, the King's Mere. Wiglaf now addresses himself to the assembly. He begins by regretting that the faithful thanes of Beowulf had not, in the first in-

stance, attempted to dissuade him from so hazardous an enterprize. He then expatiates on the riches of the dragon's treasury, and assures them that their monarch had lived to behold and to rejoice in the quantity and magnificence of the spoils. He finishes by advising that after having surveyed and taken measures for securing so precious an acquisition, they should prepare for the obsequies of Beowulf a barrow, of extent and height proportionable to his rank and merits. Having dispatched some of the party to obtain *from afar* the wood necessary for the funeral pile, he commissions eight thanes, accompanied by soldiers bearing torches, to enter the den and bring out, together with the valuables yet unremoved, the human reliques mentioned in the beginning of the Canto.

### CANTO XLIII, and last,

Much of which is unfortunately obliterated, commences thus:—

Then work'd the Gothic folk that earth-rai'd tomb  
Unwearied. High they hung the kingly helm  
And corslet bright, and blade of warrior steel :  
So had himself besought them :—in the midst  
The sorrowing chieftains placed their long-lov'd lord.  
Then on the barrow's steep they bad aspire  
The funeral flame. High roll'd the wreathed smoke,  
The winds of heav'n were hush'd till the keen fire  
Had burst the bony tenement of the breast.  
Then sad at heart they mourn'd their master's fate,  
In joyless strains, e'en as a woman mourns.

\* \* \* \* \*

Then rear'd his people near the ocean flood  
An ample tower, conspicuous from afar  
To the sea-ranger. High it stood, and broad ;  
Nor ceas'd for ten days space (so bad their chief)  
The beacon's fire ; ten days the well fed flame  
Rose by that wall.

They then cast into the tomb a part of the golden ornaments which they had removed from the treasury of the dragon, "which remain still in the earth (adds the poet, if I understand him rightly) as useless as they were in the custody of their former guardian." This done, they naturally occupied themselves for some time in recounting the many valiant and generous actions which had signalized the long and useful life of their monarch.

So mourn'd the Dane, so they who wont to share  
Counsel and converse with their aged lord.  
And fondly told, how of all earthly kings  
Mildest in bearing, boldest in the fray,  
He sought and won the meed of deathless fame.

I have thus attempted (and it has indeed been a task of much greater difficulty than might at first be imagined) to present a faithful analysis of this singular and interesting poem. It is not, perhaps, too much to add, that as a specimen of language and composition, as a picture of manners and opinions, and in some measure even as an historical document, it possesses claims upon the notice of the scholar and the antiquary far beyond those which can be advanced by any other relique, hitherto discovered, of the same age and description. Such remarks as appeared calculated to explain or illustrate particular passages being subjoined in the form of notes, I have but a few observations to offer on the character of the whole.

It can hardly have escaped notice that the Scandinavian bard, in the general style and complexion of his poetry, approaches much more nearly to the father of the Grecian epic, than to the romancers of the middle ages. If I mistake not, this similarity will readily be traced in the simplicity of his plan, in the air of probability given to all its details, even where the subject may be termed

supernatural; in the length and tone of the speeches introduced, and in their frequent digression to matters of contemporary or previous history.

It may be observed too that the Song of Beowulf, especially in its latter Cantos, affords an additional argument, if any such were wanting after the labours of Percy and Ellis, against the theory which would attribute to the fictions of romance a Saracenic origin. The dragon furnished with wings and breathing flame, the sword which melts at the touch of the Jutish blood, the unearthly light which pervades the cave of the Grendel, and beams from the magic statues presiding over that of the Fire-drake, had they occurred in a poem of later date, would in all probability have been considered by the eminent author of that theory as undoubted importations of the crusaders. But the opinions of Warton, even when erroneous, were not taken up without apparent grounds. The fictions in question do assuredly bear, if it may be so termed, an oriental rather than a northern aspect; and the solution of this phenomenon will be most successfully sought for in the hypothesis more recently suggested by those continental scholars, who, regarding the Gothic and the Sanscrit as cognate dialects, and identifying the character and worship of Odin with that of Buddha, claim for the whole of the Scandinavian mythology, an Asiatic origin of far more remote and mysterious antiquity.

It may perhaps be thought scarcely worth while to offer any opinion on the poetical merits of our author. In some it may even excite a smile to hear a production so little resembling the purer models of classical antiquity dignified by the name of poetry, or considered as an object of criticism. We are all, I am fully conscious, liable not unfrequently to be misled by a natural prepossession in favour of that upon which we have employed any considerable portion of our time and labour. From this prepossession I do not pretend to be exempt; but I still apprehend that he who makes due allowance for the barbarisms and obscurity of the language (an obscurity much increased by our still imperfect knowledge of its

poetical construction and vocabulary) and for the shackles of a metrical system at once of extreme difficulty, and, to our ears at least, totally destitute of harmony and expression, will find that Beowulf presents many of those which have in all ages been admitted as the genuine elements of poetic composition.

The plan (as it has been already stated) is sufficiently simple. The characters, as far as they are developed, are well sustained, and their speeches usually natural and well appropriated. The narrative is by no means so encumbered with repetitions as that of the reputed Cædmon; nor is the style so ambitious and inflated. Over the almost unintelligible rhapsodies of the Edda (for these are the fairest points of comparison) it possesses a decided superiority; nor are there many among the metrical romances of the more polished Normans, with which it may not fairly abide a competition.

If we except perhaps the frequency and length of the digressions, the only considerable offence against the received canons of the heroic muse is to be found in the extraordinary interval of time which elapses between the first and last exploits of the hero.

After all, it is as an antiquarian document that Beowulf has the most indisputable claim upon our attention; a claim so powerful, that I cannot close this imperfect abstract without expressing a wish that some one competent to the task may be induced to republish the whole in such a manner as to render it fully accessible to the general reader.

ORIGINAL TEXT  
OF THE PASSAGES QUOTED IN THE FOREGOING ABSTRACT  
OF BEOWULF,  
WITH A LITERAL TRANSLATION INTO LATIN.

Page 35, line 1.

Hwæt we <sup>1</sup> Gar-Dena	<i>Aliquid nos de Bellicorum Dano-</i>
In gear-dagum	<i>In diebus antiquis</i> [rum
Ƣeod cyninga <sup>2</sup>	<i>Popularium regum</i>
Ƣrym gefrunon,	<i>Gloriā accepimus,</i>
Hu Ƣa Æðelingas	<i>Quomodo tunc principes</i>
Ellen fremodon.	<i>Virtute valuerint.</i>

CANTO I. [p. 36, l. 3.]

Ƣæt heal-reced	<i>Iste domum aulicam</i>
Hatan wolde,	<i>Jubere voluit,</i>
Medo ærn micel,	<i>Hydromelis aulam magnam,</i>
Men gewyrcean,	<i>Homines ædificare,</i>
Ƣone ylde bearn	<i>Quam priores</i>
Æfre gefrunon ;	<i>Semper celebrarunt ;</i>
And Ƣær on innau	<i>Et ibi intus</i>

---

<sup>1</sup> Hwæt we. There is a little abruptness, if not obscurity, in this sentence ; the same use of 'Hwæt' will be found in Canto 24, l. 3. It somewhat resembles the *H oñ* of Hesiod. (*Αωνι; Ηρακ.*)

<sup>2</sup> Ƣeod cyninga. These are the 'Ƣod kongr' of the northern historians. The small independent monarchs who originally possessed the peninsula of Jutland. (See *Stephanius*, 103.)

Eall gedælan	<i>Omnia distribuere</i>
Geongum and ealdum,	<i>Junioribus ac senioribus,</i>
Swylce him God sealde,	<i>Tanquam ipsi Deus concesserat,</i>
Buton folc-scare	<i>Præter populi turbam</i>
And feorum gūmena.	<i>Et pravos (v. peregrinos) homines.</i>
Tha ic wide gefrægn	<i>Hoc latè intellexi</i>
Weorc gebannan	<i>Opus celebrari</i>
Manigre mægðe	<i>In multis regionibus</i>
Geond ðisne middan-geard.	<i>Per hunc medium-orbem.</i>
Folcstede frætwan	<i>Domicilium adornare</i>
Him on fyrste gelomp	<i>Ei primum obtigit</i>
Ædre mid yldum	<i>Facile inter homines</i>
Thæt hit wearð ealgearo	<i>Ita ut esset omnino perfecta</i>
Heal-ærna mæst.	<i>Aularum maxima.</i>
Scop him Heort <sup>1</sup> naman	<i>Finxit ei "Hertha" nomen</i>
Se the his wordes geweald	<i>Qui jubendi potestatem</i>
Wide hæfde.	<i>Latè habuit.</i>
He beotne <sup>2</sup> aleh,	<i>(Ibi) invitatos collocavit,</i>
Beagas dælde,	<i>Annulos distribuit,</i>
Sinc sæt symle.	<i>Aurum in symposio.</i>
Sele hlifade.	<i>Aula resonabat.</i>

[p. 36, l. 17.]

Ða se ellen gæst	<i>Id potens spiritus</i>
Earfoðlice	<i>Ægrè</i>
Ðrage geðolode,	<i>Diu sustinuerat,</i>
Se ðe in ðystrum bad,	<i>Is qui in tenebris degebat,</i>

<sup>1</sup> Heort. Thorkelin's translation of this name seems to be the most plausible. It is also spelt 'Heorot' and 'Heorute,' and might be translated *Cor*, quasi "*deliciæ*." It will be seen that while in the metrical translations 'Hertha' is used, the original 'Heort' is retained in the prose abstract.

<sup>2</sup> I have considered 'beotne' (with Thorkelin) as irregularly formed from 'biddan.' If 'aleh' be formed, as I apprehend, from 'alican,' *collocavit* will be a closer translation than Thorkelin's *excepit*.

Ðæt he doƷora Ʒehwam	<i>Quod die quavis</i>
Dream Ʒehyrde	<i>Gaudium audiret</i>
Hludne in healle.	<i>Sonorum in aulâ.</i>
Ðær wæs hearpan sweƷ,	<i>Ibi erat citharæ vox,</i>
Swutol sang scopes.	<i>Suavis cantus Poetæ.</i>
SæƷde se ðe cuðe	<i>Dixit is qui novit</i>
Frumſceafſt fira	<i>Originem hominum</i>
Feorran reccan.	<i>E longinquo narrare.</i>
Cwæð ðæt se Almihtiga	<i>Cecinit ut Omnipotens</i>
Eorðan <sup>1</sup> we . . .	<i>Terram (creaverit?).</i>
Wlite beorhtne wang	<i>Lucidè splendentem campum</i>
Swa wæter bebuƷeð.	<i>Quacunque aqua circumſluit.</i>
Gesette ſize-hreðig	<i>Posuit gloriâ valens</i>
Sunnan and monan,	<i>Solem ac lunam,</i>
Leoman to leohte	<i>Radiis lucem dare</i>
Landbuendum;	<i>Terricolis;</i>
And Ʒefrætwaðe	<i>Et exornavit</i>
Foldan ſceatas	<i>Terræ regiones</i>
Leomum and leafum;	<i>Arboribus ac foliis;</i>
Lif eac Ʒeſceop	<i>Vitam porro indidit</i>
Cynna Ʒehwylcum	<i>Generi cuilibet</i> [tur.
Ðara ðe cwiçe hiwyrfað.	<i>Eorum qui vivi (in terrâ) verſan-</i>
Swa ða driht-guman	<i>Ita nobiles</i>
Dreamum lyfdon	<i>In gaudiis degebant</i>
Eaðiglice,	<i>Beatè,</i>
Oð ðæt an onƷan	<i>Donec unus incepit</i>
Fyrene fremman	<i>Scelera patrare</i>
Feond on helle;	<i>Inimicus ex inferis;</i>
Wæs se Ʒrimma Ʒæſt	<i>Erat teter ſpiritus</i>
Grendel <sup>2</sup> haten,	<i>Grendel nominatus,</i>
Mære mearc-ſtapa,	<i>Magnus limitum accola</i>

<sup>1</sup> 'we.' Probably 'weorhte' or 'worhte.'

<sup>2</sup> Grendel is a name applied by Cædmon to Satan.

Se ðe moras heold	<i>Qui deserta tenuit</i>
Fen <sup>1</sup> and fasten	<i>Paludes et recessus</i>
Fifel cynnes <sup>1</sup> .	<i>Populi quinque urbes habitantis.</i>

## III. [p. 38.]

Swa ða mæl ceare	<i>Sic tunc cura anxia</i>
Maga Healfdenes	<i>Filium Halfdeni</i>
Singala seað.	<i>Continuo coquebat.</i>
Ne mihte snotor hæleth	<i>Nihil valuit prudens heros</i>
Wean onwendan.	<i>Calamitatem avertere.</i>
Wæs that gewin to swyð	<i>Erat bellum istud nimis durum</i>
Lað and longsum,	<i>Exitiale ac longum,</i>
The on ða leode becom,	<i>Quod populo superuenit,</i>
Nyd-wracu niðgrim,	<i>Violentia terribilis,</i>
Niht-bealwa mæst.	<i>Nocturnorum malorum maximum.</i>
Thæt fram ham gefrægn	<i>Hoc domi rescivit</i>
Higelaces ðegn	<i>Higelaci satrapa</i>
God mid Geatum	<i>Fortis inter Gothos</i>
Grendles dæda.	<i>Grendelis acta.</i>
Se wæs moncynnes	<i>Is erat ex humano genere</i>
Mægenes strengest	<i>Robore praestantissimus</i>
On ðæm dæge	<i>Illo tempore</i>
Thysseas lifes,	<i>Hujus vitae,</i>
Æthele and eacen.	<i>Nobilis et (honore) auctus.</i>
Het him yð lidan	<i>Jussit sibi fluctus navigatorem</i>
Godne gegyrwan.	<i>Præstantem instrui. [ (navem)</i>
Cweth he guð-cyning	<i>Dixit se belli arbitrum</i>

<sup>1</sup> Fifel cynnes. The five petty kingdoms of Denmark seem to be designated by this name. It might have been remarked above in the Song of the Traveller, p. 14. l. 85, that 'Fifel dore' probably meant the Danish frontier. 'Fifel stream.' (*Boetius*, p. 188. col. 2. l. 33.) which Iye leaves uninterpreted, may mean the Danish sea. Alfred (if I understand the passage rightly) says that no fleet which ever navigated that "stream," was equal in number to the Grecian armament against Troy.

Ofer swan rade	<i>Trans cygni viam</i> (mare)
Secean wolde	<i>Quærere velle</i>
Mærne ðeoden	<i>Illustrem regem</i> , (Hrodgarum,)
Tha him wæs manna ðearf.	<i>Ubi ei esset hominum opus.</i>
Thone siðfæt him	<i>Istud navigium ei</i>
Snotere ceorlas	<i>Prudentes assecle</i>
Lyt hwon logon	<i>Cito instruxerunt,</i>
Deah ðe him leof wære.	<i>Quum iis carus esset.</i>
Hwetton hige forne,	<i>Exacuebant animos,</i>
Hæl sceawedon.	<i>Omen captabant.</i>
Hæfde se goda	<i>Habuit (secum) bonus ille</i>
Geata leoda	<i>E Gothicâ stirpe</i>
Cempan gecorene,	<i>Heroas selectos,</i>
Ðara ðe he cenoste	<i>Ex iis quos acerrimos</i>
Findan mihte,	<i>Invenire posset,</i>
Fiftena sum.	<i>Quindecim aliquos.</i> [bant.
Sund-wudu sohte.	<i>Maritimum lignum</i> (navem) <i>pete-</i>
Secg wisade	<i>Rector monstrabat</i>
Lagu-cræftig mon	<i>Pelagi gnarus vir</i>
Land gemyrcu.	<i>Terræ limites</i> (v. signa).
Fyrst forð gewat,	<i>Princeps egressus est,</i>
Flota wæs on ydum,	<i>Cymba erat in undis,</i>
Bat under beorge.	<i>Navigium sub rupibus.</i>
Beornas gearwe	<i>Comites prompti</i>
On stefn <sup>1</sup> stigon ;	<i>In proram ascendeabant ;</i>
Streamas wundon	<i>Aquam sulcabant</i>
Sund wið sande.	<i>Mare juxta littus.</i>
Secgas bæron	<i>Duces ferebant</i>
On bearm nacan	<i>In sinum</i> (navis) <i>vacuum</i>
Beorhte frætwe,	<i>Lucida gestamina,</i>
Guð-searo geatolic	<i>Arma bellica</i>

<sup>1</sup> or *ad mandatum*—but shortly after 'wunden stefna' is evidently used for the curved prow.

Guman utscufon	<i>Homines deducebant</i>
Weras on wilsid.	<i>Viri in iter sponte susceptum.</i>
Wudu bundenne	<i>Lignum tortum</i>
Gewat ða ofer wægholm	<i>Discessit tunc super mare</i>
Winde gefysed,	<i>Vento propulsa,</i>
Flota famig heals	<i>Navis prorâ spumante</i>
Fugle gelicost ;	<i>Avi simillima ;</i>
Oð ðæt ymb an tid	<i>Donec intra spatium</i>
Oðres dogores	<i>Diei secundæ</i>
Wunden stefna	<i>Torta prora</i>
Gewaden hæfde	<i>(Ita) navigârat</i>
Ðæt ða liðende	<i>Ut euntes</i>
Land gesawon,	<i>Terram viderent,</i>
Brim-clifu blican,	<i>Maritimos clivos coruscare,</i>
Beorgas steape,	<i>Montes arduos,</i>
Side sæ-næssas.	<i>Magna promontoria.</i>
Ða wæs sund liden	<i>Tunc erat mare superatum</i>
<sup>1</sup> Eoletes set ende.	<i>..... ad finem.</i>
Ðanon up hraðe	<i>Tunc alacriter</i>
Wedera leode	<i>Æolica gens</i>
On wang stigon,	<i>In terram ascendebat,</i>
Sæ-wudu sældon,	<i>Navem adligabant,</i>
Syrca hrysedon,	<i>Loricâs quatibant,</i>
Guð-gewædu.	<i>Vestes bellicas.</i>
Gode ðancedon	<i>Deo gratias agebant</i>
Ðæs ðe him yð-lade	<i>Quod hæc eis via</i>
Eaðe wurdon.	<i>Prospera obtigisset.</i>
Tha of wealle geseah	<i>Tunc (eos) a muro adspexit</i>
Weard Scyldinga,	<i>Custos Scyldingi,</i>

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<sup>1</sup> Eoletes. This word does not occur in Lye. 'Ea' is water, and 'ealete' may possibly have meant (as Thorkelin renders it) *itineris*, or rather *navigationis*.

Se the holm-clifu  
 Healdan scolde,  
 Beran ofer bolcan  
 Beorhte randas  
 Fyrd-searo fuslicu.  
 Hine fyrwyt bræc  
 Mod gehygdum  
 Hwæt tha men wæron.  
 Gewat him ða to waroðe  
 Wicge ridan  
 Ðegn Hrodgares,  
 Ðrymmum cwehte  
 Mægen-wudu mundum;  
 Meðel wordum frægn:  
 "Hwæt syndon ge  
 Searo hæbbendra,  
 Byrnum werde,  
 Ðe ðus brotne ceol  
 Ofer lagu stræte  
 Lædan cwomon  
 Hiðer ofer holmas?  
 Ic thæs ende-sæta  
 Ægwearde heold  
 Ðæt on land Dena  
 Laðra nænig  
 Mid scip herge  
 Sceððan ne meahte.

\* \* \* \*

Næfre ic maran geseah  
 Eorla ofer eorðan  
 Ðonne is eower sum,  
 Secgon searwum.  
 Nis ðæt seld guma,  
 Wæpnum geweorðad,

*Is qui clivos littorales  
 Teneret,  
 Gestare super terram  
 Lucidos clypeos  
 Exercitum instructum alacrem.  
 Illum cura distrahebat  
 Animo sollicito  
 Quinam homines essent.  
 Accinxit se ad exercitum  
 Per viam equitare  
 Minister Hrodgari,  
 Ante turmam concussit  
 Potentiæ lignum manibus;  
 Facundis verbis locutus est:  
 "Quinam estis  
 Arma gerentes,  
 Loricis induti,  
 Qui ita appulsam navim  
 Super undarum æquor  
 Adduxistis  
 Huc super fluctus?  
 Ego hosce limites  
 Littoris custos teneo  
 Ut in terram Dani  
 Hostile nihil  
 Navali impetu  
 Irrumpere possit.*

\* \* \* \*

*Nunquam ego majorem vidi  
 Ducem super terram  
 Quam est vester, quicumque sit,  
 Militari specie.  
 Non rarò est ille vir  
 Armis circumdatus,*

Næfre him his wlite leoge <sup>1</sup>	<i>Nunquam ejus pulcra potest fäl-</i>
Ænlic ansyn.	<i>Eximia facies.</i> [lere]
Nu ic eower sceal	<i>Nunc ego vestram cupio</i>
Frumcyn witan,	<i>Originem noscere,</i>
Ær ge fyr heonan	<i>Antequam procul hinc</i>
Leas sceaw-weras	<i>Sinam speculatores</i>
On land Dena	<i>In terram Danicam</i>
Furður feran.	<i>Ulterius progredi.</i>
Nu ge feor-buend	<i>Nunc vos peregrini</i>
Mere lidende	<i>Maris viatores</i>
Mine gehyrað	<i>Meam audite</i>
Anfealdne geðoht.	<i>Simplicem sententiam.</i>
Ofost is selest	<i>Celerrimum est potissimum</i>
To gecyðanne	<i>Notum facere</i>
Hwanan eowre	<i>Undenam vos</i>
Cyme syndon."	<i>(Huc) venistis."</i>

## IV. [p. 40.]

Him se yldesta	<i>Illi senior</i>
Answerode,	<i>Respondebat,</i>
Werodes wisa	<i>Exercitus dux</i>
Word hord onleac.	<i>Orationis thesaurum reserabat.</i>
" We synt gumcynnes	<i>" Nos sumus ortu</i>
Geata leode,	<i>Gothica gens,</i>
And Higelaces	<i>Et Higelaci</i>
Heorð geneatas.	<i>Familiares ministri.</i>
Wæs myn fæder	<i>Erat pater meus</i>
Folcum gecyðed,	<i>Viris cognitus,</i>
Æthele ordfruma,	<i>Nobilis gentis auctor,</i>
Egðeow haten.	<i>Egðeow nominatus.</i>
Gebad wintra worn	<i>Vixit hiemes multos</i>
Ær he on weg hwurfe	<i>Antequam discederet</i>
Gamol of geardum.	<i>Senex e terrâ.</i>

<sup>1</sup> Literally "his good looks cannot belie him."

Hine gearwe geman	<i>Eum facile recordabitur</i>
Witena wel hwylc	<i>Sapientum quivis</i>
Wide geond eorðan.	<i>Latè per terram.</i>
We ðurh holdne hige	<i>Nos fido animo</i>
Hlaford ðinne	<i>Dominum tuum</i>
Sunu Healfdenes	<i>Filium Healfdeni</i>
Secean cwomon,	<i>Quasitum venimus,</i>
Leod gebyrgean.	<i>Populum defensuri.</i>
Wes ðu us lare na god.	<i>Fuisti nobis conjecturâ vir æquus.</i>
Habbað we to thæm mæran	<i>Habemus nos cum principe (tuo)</i>
Micel ærende	<i>Magnum negotium</i>
Deniga frean.	<i>(Cum) Danorum rege.</i>
Ne sceal ðær dyrne sum wesan,	<i>Non ibi occultum aliquid erit,</i>
Ðæs ic wene ðu wast	<i>Quoniam suspicor te scire</i>
Gif hit is swa we soðlice	<i>Si ita sit tanquam nos sanè</i>
Secgan hyrdon,	<i>Narrari audivimus,</i>
Ðæt mid Scyldingum	<i>Quod contra Scyldingos</i>
Sceaðo ic nat hwylc	<i>Inimicus nescio quis</i>
Deogol dæd-hata	<i>Occulta odia</i>
Deorcum nihtum	<i>Tenebrosis noctibus</i>
Eaweð ðurh egsan	<i>Exercet per terrorem</i>
Uncuðne nið	<i>Insolitam violentiam</i>
Hynðu and hrafyl.	<i>Vim ac rapinam.</i>
Ic ðæs Hroðgar mæg	<i>Ego hîc Hrodgaro possum</i>
Ðurh rumne sefan	<i>Per animi cogitationes</i>
Ræd gelæran	<i>Consilium docere</i>
Hu he frod <sup>1</sup> . . . god	<i>Quomodo is sapiens . . prudens</i>
Feond ofer-swydeth,	<i>Inimicum superet,</i>
Gyf him edwendan	<i>Si revertatur</i>
Æfre scolde.	<i>Unquam.</i>
Bealuwa bisigu	<i>Injuriam necesse est</i>
Bot eft cuman.	<i>Ultio consequatur.</i>

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<sup>1</sup> . . . probably 'and' is erased.

And ða cear wylmas	<i>Et tunc curæ æstus</i>
Colran wurðað.	<i>Lenior fiet.</i>
Oððe <sup>1</sup> asyððan	<i>Ex quo</i>
Earfoð ðrage	<i>Durâ sorte</i>
Ðrea nyð ðolað,	<i>Pœnam nequitia solvit,</i>
Ðenden ðær wunað	<i>Dum maneat</i>
On heah stede	<i>In alto situ</i>
Husa selest."	<i>Aularum felicissima."</i>
Weard maðelode	<i>Custos locutus est</i>
Ðær on wicge sæt	<i>Qui in viâ sedebat</i>
Ombeht unforht.	<i>Minister impavidus.</i>
<sup>2</sup> Æg hwæðres sceal	<i>Quaquaversus debet</i>
Scearp scyldwiga	<i>Acer bellator</i>
Gescad witan	<i>Prudenter explorare</i>
Worda and worca	<i>Verba et actiones</i>
Se ðe wel ðenceð.	<i>Qui bene (rem) perpendit.</i>
" Ic ðæt gehyre	<i>" Ego id audio</i>
Ðæt ðis is hold weorod	<i>Quod hic est amica cohors</i>
Frean Scyldinga.	<i>Regi Scyldingo.</i>
Gewitað forð beran	<i>Progressi efferte</i>
Wæpen and gewædu.	<i>Arma et apparatus (bellicum).</i>
Ic eow wisige,	<i>Ego vos moneo,</i>
Swilc ic magu-ðegnas	<i>Tanquam concives</i>
Mine hate,	<i>Meos jubeo,</i>
Wið feonda gehwone	<i>Contra inimicum quemvis</i>
Flotan eowerne	<i>Navem vestram</i>
Niw tyrwydne	<i>Nuper pice obductam</i>

<sup>1</sup> Here and elsewhere the usage of adverbs and particles is not very intelligible, perhaps not always accurate. In these cases I have endeavoured to give as nearly as I could what I apprehend to be the general sense of the original.

<sup>2</sup> I know not whether this and the next four lines are to be regarded as the sententious observation of the author, or as the commencement of the warrior's speech

Nacan on sande  
 Arum healdan,  
 Oð ðæt eft byreð  
 Ofer lagu streamas  
 Leofne mannan,  
 Wudu wunden-hals  
 To weder mearce.

*Vacuam ad littus  
 Remis appellere, (v. in tuto collo-  
 Donec rursus ferat [care)  
 Super pelagi undas  
 Caros homines,  
 Lignum torti colli  
 Ad limites Æolicos.*

## V. [p. 41, l. 11.]

Stræt wæs stan-fah,  
 Stig wisode  
 Gumum æt gædere.  
 Guð byrne scan,  
 Heard, hand locen ;  
 Hring iren scir  
 Song in searwum,  
 Ða he to sele furðum  
 In hyra gryre geatwum  
 Gangan cwomon.  
 Setton sæmeth  
 Side scyldas,  
 Rondas regn-hearde,  
 Wið ðæs recedes weal :  
 Bugon ða to bence,  
 Byrnan hringdon  
 Guð-searo gumena,  
 Garas stodon  
 Sæmanna searo  
 Samod æt gæðere,  
 Æsc-holt ufan græg  
 Wæs se iren ðreat  
 Wæpnum gewurðad <sup>1</sup>.

*Semita erat lapidibus constrata,  
 Via indicata  
 Viris simul (euntibus).  
 Belli lorica fulsit  
 Dura, manu conficta ;  
 Annulus ferri splendidus  
 Sonuit in armis,  
 Dum ad aulam propius  
 In bellicis ornamentis  
 Eundo accedebant.  
 Posuere unà  
 Latos clypeos,  
 Scuta pluviâ (telorum) dura,  
 Ad aulae parietem :  
 Incurvabant se ad sedilia,  
 Loricas concusserunt  
 Bellica hominum ornamenta,  
 Tela stabant  
 Nautarum gestamina  
 Unà collecta,  
 Fraxinum super glaucam  
 (Imposita) erat chalybis noxa  
 In telis conspicua.*

<sup>1</sup> Wæs, &c. or erat chalybea acies in telis fabricata.

Ða ðær wlonc hæleð	<i>Ibi tunc vir intrepidus</i>
Oret mecgas	<i>Heroas socios</i>
Æfter hæleðum frægn	<i>De viris (seipsis?) interrogavit</i>
" Hwanon ferigeað	<i>" Undenam apportastis</i>
Gefætte <sup>1</sup> scyldas,	<i>..... clypeos,</i>
Græge syrcan	<i>Glaucas loricas</i>
And grim helmas,	<i>Ac toroas galeas,</i>
Heresceafta heap?	<i>Telorum multitudinem?</i>
Ic eom Hroðgares	<i>Ego sum Hrothgari</i>
Ar and ombiht;	<i>Nuncius ac minister;</i>
Ne seah ic elðeodige	<i>Nunquam vidi exteros</i>
Ðus manige men	<i>Tot viros</i>
Modiglicran.	<i>Magis superbientes.</i>
Wen ic ðæt ge for wlenco,	<i>Novi vos neque ob insolentiam,</i>
Nalles for wræc-siðum,	<i>Neque ob vindictam,</i>
Ac for hige ðryminum	<i>Sed ob gravia negotia</i>
Hrothgar sohton."	<i>Hrothgarum quarere."</i>
Him ða ellen-rof	<i>Eum tunc Heros</i>
Andswarode wlanc	<i>Excepit intrepidus</i>
Wedera leod;	<i>Æolica gentis;</i>
Word æfter spræc	<i>Verbum retulit</i>
Heard under helme.	<i>Fortis sub galeâ.</i>
" We synt Higelaces	<i>" Nos sumus Higelaco</i>
Beod geneatas.	<i>Fide adstricti.</i>
Beowulf is min nama.	<i>Beowulf est mihi nomen.</i>
Wille ic asecgan	<i>Volo exponere</i>
Sunu Healfdenes	<i>Filio Healfdeni</i>
Mærum ðeodne	<i>Illustri domino</i>
Min ærende	<i>Meum negotium</i>

<sup>1</sup> Gefætte. The sense of this word is obscure. 'Fetian' signifies *adducere*, *accire*; and 'fæt,' a vessel. It may mean *congregatos clypeos*, or *clypeos quasi ad vasis instar corpus obtegentes*; but I confess that neither of these senses appears satisfactory.

Aldre ðinum	<i>Regi vestro</i>
Gif he us geunnan wile	<i>Si permittere velit</i>
Ðæt we hine swa godne	<i>Ut nos eum benevole</i>
Gretan mohton."	<i>Salutemus."</i>
Wulfgar maðelode	<i>Wulfgar locutus est</i>
Ðæt wæs Wendla leod.	<i>Qui erat e gente Vendelicâ.</i>
Wæs his mod-sefa	<i>Erat prudentia ejus</i>
Manegum gecyðed	<i>Multis cognita</i>
Wig and wisdom.	<i>Virtus ac sapientia.</i>
" Ic ðæs wine Deniga	<i>" Ego igitur amicum Danorum</i>
Frean Scyldinga	<i>Regem Scyldingam</i>
Frinan wille	<i>Certioorem faciam</i>
Beaga bryttan,	<i>Annulorum largitorem,</i>
Swa ðu bena eart	<i>Quenam sit petitio tua</i>
Ðeoden mærne	<i>Regi illustri</i>
Ymb ðinne sið.	<i>De itinere tuo.</i>
And ðe ða andsware	<i>Ac tibi responsum</i>
Ædre gecyðan	<i>Citò referam</i>
Ðe me se goda	<i>Quod mihi benevolus ille</i>
Azifan ðenceð."	<i>Reddere dignetur."</i>
Hwearf ða hrædlice	<i>Recepit se extemplo</i>
Ðær Hroðgar sæt	<i>Eo quo sedebat Hrodgarus</i>
Eald and unhar,	<i>Senex et capillis destitutus,</i>
Mid his eorla gedriht.	<i>Cum ducum comitatu.</i>
Eode ellen-rof	<i>Ibat heros</i>
Ðe he for eazlum gestod	<i>Donec ad latus staret</i>
Deniga frean.	<i>Danici regis.</i>
Cuðe he duguðe ðeaw.	<i>Novit ille fidelem ministrum.</i>

## VI. [p. 49, l. 6.]

" Wæs ðu, Hroðgar, hal :	<i>Salvus esto, Hrodgare :</i>
Ic eom Higelaces	<i>Ego sum Higelaci</i>
Mæg and mago-ðegn.	<i>Cognatus ac satrapa.</i>
Habbe ic mæra fela	<i>Ego splendida multa</i>

Ongunnen on geogoðe.  
 Me weard Grendles ðing  
 On minre eðel-tyrf  
 Undyrne cuð.  
 Secgað sæliðend  
 Ðæt ðæs sele stande,  
 Reced selestas,  
 Rinca gehwylcum  
 Idel and unnyt,  
 Syððan æfen leoht  
 Under heofones hador  
 Beholen weorðed.  
 Ða me ðæt zelærdon  
 Leode mine  
 Ða selestas  
 Snotere ceorlas,  
 Deoden Hroðgar,  
 Ðæt ic ðe sohte:  
 Forðan hie mægenes cræft  
 Mine cuðon;  
 Selfe ofersawon  
 Ða ic of searwum cwom  
 Fah from feondum;  
 Ðær ic fife geband  
 Yðde Eotene cyn  
 And on yðum slog:  
 \* \* \* \* \*  
 And nu wið Grendel sceal  
 Wið ðam aȝlæcan  
 Ana gehegan  
 Ðing with Ðyrse.  
 \* \* \* \* \*  
 Hæbbe ic eac ȝeahsod  
 Ðæt se æȝlæca  
 For his won hydum  
 Wæpna ne ræcceð.

*Aggressus sum in iuventute.*  
*Mihi erat Grendelis injuria*  
*In mea patria*  
*Palam cognita.*  
*Amunt navigatores*  
*Quod hæc aula stet,*  
*Habitatio pulcerrima,*  
*Viris quibusvis*  
*Vacua et inutilis,*  
*Ex quo vespertina lux*  
*Sub cali convexo*  
*Abscondita sit.*  
*Tum me admonuerunt*  
*Populares mei*  
*Inclutissimi*  
*Sagaces viri,*  
*Rex Hrodgare,*  
*Uti te quærerem:*  
*Quoniam illi roboris pollentiam*  
*Meam noverant;*  
*Ipsi viderant*  
*Quum e certamine redirem,*  
*Discolor ab inimicis;*  
*Ubi ego quinque constrinxi*  
*Facile Jutis editos*  
*Et in undis occidi:*  
 \* \* \* \* \*  
*Et nunc cum Grendele*  
*Cum illo scelesto*  
*Solus inibo*  
*Certamen cum Thyrsos.*  
 \* \* \* \* \*  
*Audiui etiam*  
*Quod infandus ille*  
*Pro cute squalidâ*  
*Tela nihili facit.*

Ic ðæt ðonne forhicge,  
 (Swa me Higelac sie  
 Min mondrihten  
 Modes bliðe)  
 Ðæt ic sweord bere  
 Oððe sidne scyld  
 Geolo-rand to guðe.  
 And ic mid grape sceal  
 Fon wið feonde,  
 And ymb feorh sacan  
 Lað wið laðum;  
 Ðær <sup>1</sup>gelyfan sceal  
 Dryhtnes dome  
 Se ðe hine deað nimeð.

\* \* \* \*

Gif mec deað nimeð,  
 Byreð blodig wæl,  
 Byrgean ðenceð,  
 Eceð angenga  
 Unmurnlice.  
 Mearcað mor hopu.  
 No ðu ymb mines ne ðearft  
 Lices foerme  
 Leng sorgian.  
 Onsend Higelace  
 (Gif mec hild nime)  
 Beadu-scruda betst  
 Ðæt mine breost wereð,  
 Hrægla selest,  
 Ðæt is hrædlaŋ laf  
 Welandes geweorc.  
 Gæth awyrd swa bio scel.

*Eo igitur illud respuo,  
 (Ita mihi Higelacus fit  
 Dominus meus  
 Animi propitius)  
 Ut ensem geram  
 Aut latum clypeum [pugnam.  
 Flaxum (splendidum) orbem in  
 Atque ego manus correptione (solâ)  
 Agam contra hostem,  
 Ac pro vitâ decertabo  
 Sævus cum sævo;  
 Ibi decernet  
 Dei judicium  
 Utrum mors abstulerit.*

\* \* \* \*

*Si me mors auferat,  
 Sepelito cruentatum corpus,  
 Tumulare memento,  
 Augeat viator (sc. tumulum meum)  
 Sine lacrymis.  
 Insignite campum circulo.  
 Non tu in mei necesse est  
 Cadaveris naniis (v. epulis fune-  
 Diu lugere. [bribus meis)  
 Mitte Higelaco  
 (Si me bellum auferat)  
 Apparatum Martium optimum  
 Quod pectus meum gerit,  
 Gestamen præstantissimum,  
 Id est e spoliis conservatum  
 Welandi opus.  
 Accidat quid (fatum) velit.*

<sup>1</sup> gelyfan is literally *permittere*. I doubt my construction of the whole clause.

VII. [p. 44, l. 16.]

Ful oft gebeotedon	<i>Sæpe minati sunt</i>
Beore druncne	<i>Cerevisio ebrii</i>
Ofer ealo wæge	<i>In symposio</i>
Oret mæcgas,	<i>Heroes socii,</i>
Ðæt hie in beor-sele	<i>Uti in aulâ festivâ</i>
Bidan woldon	<i>Expectare vellent</i>
Grendles guðe	<i>Grendelis impetum</i>
Mid gryrum ecga.	<i>Sæcâ acie (armati).</i>
Ðon wæs ðeos medo-heal	<i>Tum erat hæc hydromelis aula</i>
On morgen tid	<i>Tempore matutino</i>
Driht-sele dreor fah,	<i>Regia sedes cruore tincta,</i>
Ðon dæg lixte,	<i>Quum dies illuceret,</i>
Eal benc-ðeln	<i>Omnia scamna</i>
Blode bestymed,	<i>Sanguine perfusa,</i>
Heall heora dreore.	<i>[et] Aula illorum cæde.</i>
Ahte ic holdra ðy læs	<i>Possedi fortium eo minus</i>
Deorre duguðe	<i>Caras virtutes</i>
Ðe ða deað fornam.	<i>Quos Mors abstulit.</i>
Site nu to symle,	<i>Assideas nunc mensæ,</i>
And on sele-meoto	<i>Et in aulâ epularum</i>
Sige-hreð secga,	<i>Heros fortitudine illustris,</i>
Swa ðin sefa hwette.	<i>Prout animus inducat</i>
	<i>(v. Quo animum acuas).</i>

X. [p. 45, l. 26.]

And hyne ymb monig	<i>Ac circa eum frequens</i>
Snellic sæ-rinc	<i>Alacer nauta</i>
Sele reste gebeah.	<i>Quietis sedem occupavit.</i>
Nænig heora ðohte	<i>'Nemo eorum expectavit</i>
Ðæt he ðanon scolde	<i>Quod inde futurus esset</i>
Eft earð lufan	<i>Iterum terram dilectam</i>

Æfre gesæcean,	<i>Unquam querere,</i>
Folce oððe freoburh	<i>Gentem aut urbem</i>
Ðær he afæded wæs.	<i>In quâ educatus esset.</i>
Ac hie hæfdon gefrunen	<i>Atqui resciverant</i>
Ðæt hie ær to fela micla	<i>Quod olim nimis multos</i>
In ðæm winsele	<i>In eâ symporii aulâ</i>
Wæl-deað fornam	<i>Violenta mors abstuleret</i>
Denizea leode.	<i>Danica gentis.</i>

## XI. [p. 46, l. 5.]

Ða com on more	<i>Tum venit in campum</i>
Under mist hleoðum	<i>Sub nebularum montibus</i>
Grendel zongan.	<i>Grendel gradiens.</i>
Godes yrræ bæd,	<i>Dei iram ferebat,</i>
Mynte se man-scaða	<i>Credebat hominum inimicus</i>
Manna cynnes	<i>Generis humani</i>
Sumne besyrwan	<i>Aliquem se illaqueare</i>
In sele ðam hean.	<i>In aulâ ea excelsâ.</i>
Wod under wolcnum	<i>Ibat sub nubibus</i>
To ðæs ðe he win-reced	<i>Donec ædes gaudii</i>
Gold-sele zumena	<i>Auratam aulam hominum</i>
Gearwost wisse	<i>In promptu aspiceret</i>
Fættum fahne;	<i>Crateribus splendidum;</i>
Ne wæs ðæt forma sið	<i>Non erat id primum tempus</i>
Ðæt he Hroðgares	<i>Quod ille Hrodgari</i>
Ham gesohte.	<i>Domum quasiverat.</i>
Næfre he on aldor dagum	<i>Nunquam ille antiquitus</i>
Ær ne siððan	<i>Neque prius neque postea</i>
Heardran hæle	<i>Fortiores duces</i>
Heal-ðegnes fand.	<i>Aulæ thanos invenit.</i>
Com ða to recede	<i>Venit tunc ad palatium</i>
Rinc siððan	<i>Homo gradiens</i>
Dreamum bedæled,	<i>Gaudio orbatas,</i>

Duru sona on ara	<i>In ostium citò incurrit</i>
Fyr-bendum fæst	<i>Repagulis munitum</i>
Syððan he hire folmum <sup>1</sup> . . . man	<i>Exinde ille manibus . . .</i>
Onbroad ða bealo-hydig,	<i>Disrupit tunc malevolus,</i>
Ða he bolgen wæs,	<i>Quum iratus esset</i>
Recedes muðan.	<i>Domus januam.</i>
Raðe æfter ðon	<i>Facile exinde</i>
On fagne flor	<i>Super lucidum pavementum</i>
Feond treddode,	<i>Hostis incessit,</i>
Eode yrre mod,	<i>Ibat incensus animo,</i>
Him of eagum stod	<i>Illi ex oculis stetit</i>
Ligge gelicost	<i>Flamma simillimum</i>
Leoht unsæger.	<i>Lumen fadum.</i>
Geseah he in recede	<i>Vidit in palatio</i>
Rinca manige	<i>Homines multos</i>
Swefan sibbe-gedriht,	<i>Dormire agmen socium,</i>
Samod set gædere	<i>Simul unâ</i>
Mago-rinca heap.	<i>Cognatorum multitudinem.</i>
Ða his mod ahloz,	<i>Tum animus ejus gaudebat,</i>
Mynte ðæt he gedælde	<i>Sperabat dissociare</i>
Ær ðon dæg cwome	<i>Antequam dies adesset</i>
Atol aglæca	<i>Fadus latro</i>
Anra gehwilces	<i>Uniuscujusque</i>
Lif wið lice ;	<i>Vitam a corpore ;</i>
Ða him alumpen wæs	<i>Tunc illi accidit</i>
Wist-fylle wenne,	<i>Epularum spes,</i>
Wes wyrd ðagen	<i>Fortunam (suam) eo propectam esse</i>
Ðæt he ma moste	<i>Quod plures posset</i>
Manna cynnes	<i>Humani generis</i>
Ðicgean ofer ða niht.	<i>Vorare eâ nocte.</i>

<sup>1</sup> Possibly we should read 'on innan' *introrsum*.

Ðryd-swyð beheold  
 Mæg Higelaces  
 Hu se man scaða  
 Under fær-gripum  
 Gefaran wolde.  
 Ne ða se ahlæca  
 Yldan ðohte,  
 Ac he gefeng  
 Hraðe forman siðe  
 Slæpendne rinc,  
 Slat unwearnum,  
 Bat banlocan,  
 Blod edrum dranc  
 Syn-snædum swealh  
 Sona hæfde  
 Unlyfigendes  
 Eal gefeormod  
 Fet and folma.  
 Forth near æt-stop,  
 Nam ða mid handa  
 He geðihtigne  
 Rinc on ræste :  
 Ræhte ongear,  
 Feond mid folme  
 He onfeng hrathe  
 Inwit ðancum  
 And wið earn gesæt.  
 Sona ðæt onfunde  
 Fyrena<sup>1</sup> hyrde  
 Ðæt he ne mette  
 Middan geardes

*Animosus expectabat*  
*Cognatus Higelaci*  
*Quomodo inimicus hominum*  
*Sub complexu subito*  
*Se haberet.*  
*Nihil jam ille fædus*  
*Morandum duxit,*  
*Verum ceperat*  
*Facile olim*  
*Dormientes viros,*  
*Occiderat ex improviso,*  
*Momorderat ossium claustra,*  
*Sanguinem venis exsuxerat*  
*Frustim deglutiverat*  
*Mox*  
*E vitâ destituto (corpore)*  
*Omnino epulatus erat*  
*Pedes manusque.*  
*Propius accessit,*  
*Arripuit tunc manibus*  
*Non inopinantem*  
*Virum in cubiculo :*  
*Porrexit se exadverso, (Beowulfus)*  
*Hostem manu*  
*Arripuit celeriter*  
*Fraude præcogitatâ*  
*Et in pavementum dejecit.*  
*Mox id invenit*  
*Scelerum custos*  
*Quod non expertus fuerat*  
*Mediæ terræ*

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<sup>1</sup> This appears a harsh figure, but I translate it literally.

Eorðan sceatta	<i>In orbis regionibus</i>
On elran men	<i>Validiores homines</i>
Mund-gripe maran.	<i>Manús complexu acriores.</i>
He on mode wearð	<i>Ille in animo erat</i>
Forht on ferhðe	<i>Territus in pectore</i>
No ðy ær fram meahte.	<i>Nequaquam effugere potuit.</i>
Hyge wæs him	<i>Cura fuit illi</i>
Hin fus wolde	<i>Præceps vellet</i>
On heolster fleon,	<i>In tenebras fugere,</i>
Secan deofla gedræg.	<i>Quærere demonum sedem.</i>
Ne wæs his drohtoð thær	<i>Non fuit ejus conversatio ibi</i>
Swylce he on ealder dagum	<i>Qualem antiquitus</i>
Ær gemette.	<i>Unquam invenerat.</i>
Gemunde tha se goda	<i>Meminit tunc fortis ille</i>
Mæg Higelaces	<i>Socius Higelaci</i>
Æfen spræce.	<i>Vespertini sermonis.</i>
Uplang astod,	<i>Erectus stetit,</i>
And him fæste wið-feng.	<i>Et eum validè arripuit.</i>
Fingras burston.	<i>Digiti defecerunt.</i>
Eoten wæs utweard.	<i>Jutus evasit.</i>
Eorl furður stop,	<i>Dux instabat,</i>
Mynte se mæra	<i>Observabat heros</i>
Hwær he meahte	<i>Quò possit (Grendel)</i>
Swa widre gewindan	<i>Locorum se recipere</i>
And on weg thanon	<i>Et e viâ exinde</i>
Fleon on fen hopu.	<i>Fugere in paludis latebras.</i>
Wiste his fingra geweald	<i>Ostendebat ejus digitorum vis</i>
On grames grapum	<i>In bellico complexu</i>
Thæt he wæs geocor,	<i>Quod ille erat violentior,</i>
Sið ðæt se hearm-scatha	<i>Ex quo exitialis iste</i>
Tha to Heorute ateah.	<i>Tunc ad Heorot accesserat.</i>
Dryht-sele dynede :	<i>Regia aula strepuit :</i>
Denum eallum wearth	<i>Danis omnibus erat</i>

Ceaster buendum	<i>Civitatem incolentibus</i>
Cenra gehwylcum	<i>Hominibus singulis</i>
Eorlum ealu <sup>1</sup> scerwen.	<i>Ducibus cerevisium ablatum.</i>
Yrre wæron begen	<i>Irati erant ambo</i>
Reðe ren-wearðas.	<i>Feroces agilesque.</i>
Reced hlynsode,	<i>Aula personuit,</i>
Ðæt wæs wundor micel	<i>Erat illud mirum maxime</i>
Ðæt se winsele	<i>Quod palatium</i>
Wið-hæfde heaðo deorum,	<i>Restiterit magnis feris,</i>
Ðæt he on hrusan ne feol.	<i>Adeo ut non in terram ruere</i>
Fæger fold-bold.	<i>Pulcra regionis aula.</i>
Ac ðe ðæs fæste wæs	<i>Quin ea obfirmata erat</i>
Innan and utan	<i>Intra et extra</i>
Iren bendum	<i>Ferreis repagulis</i>
Searo ðoncum besmiðod.	<i>Solerti ingenio fabricata.</i>
Ðær fram sylle abeaz	<i>Ibi e fulcimento inclinavi</i>
Medu-benc monig	<i>Hydromelis sedes multa</i>
(Mine gefræge)	<i>(Quod audiui)</i>
Golde geregnad	<i>Auro oblita</i>
Ðær tha gramam wunnon.	<i>Quà tum inimicitia coierunt.</i>
Ðæs ne wendon ær	<i>Id non expectabant antea</i>
Witan Scyldinga	<i>Optimates Scyldingorum</i>
Ðæt hit amid gemete	<i>Quod eam in congressu</i>
Manna ænig	<i>Hominum quispiam</i>
Hedlic and ban-fag	<i>Inimicus et lethiferus</i>
Tobreca meahte,	<i>Disrumpere posset,</i>
Listrum toluca,	<i>Machinationibus divellere,</i>
Nymðe liges fæðm	<i>Nisi flamma vis</i>

<sup>1</sup> My translation here is probably incorrect. The only sense it will bear is, that the beer-vessels in the hall were destroyed or overturned, and their contents spilled in the contest—a circumstance which would hardly be mentioned by a poet however rude.

Swalge on swaðule.	<i>Decoraret subito.</i>
<sup>1</sup> Swez upastag.	<i>Sonus ascendit.</i>
Niwe geneahhe.	<i>De novo corripuit. (sc. Beowulfus Grendelem)</i>
Nord-Denum stod	<i>Danis Borealibus erat</i>
Atelic egesa	<i>Tetra formido</i>
Anra gehwileum	<i>Universis</i>
Ðara the of wealle	<i>Eorum qui e muro</i>
Wop gehyrdon,	<i>Ejulatū audierunt,</i>
Gryre leoðgala	<i>Horridum cantum</i>
Godes andsacan	<i>Dei inimico (editum)</i>
Sigeleasne sang,	<i>Triumphī expers melos,</i>
Sar wunizean	<i>Graviter ejulare</i>
Helle hæfton ;	<i>Stygium captivum ;</i>
Heold hine to fæste	<i>Tenuit eum nimis arctè</i>
Se ðe manna wæs	<i>Qui hominum erat</i>
Mægene strengest	<i>Robore præstantissimus</i>
On ðæm dæge	<i>In illis diebus</i>
Ðisses lyfes.	<i>Hujus vitæ.</i>

## XII. [p. 48, l. 16.]

Laðlic sar gebad	<i>Tetrum vulnus experiebatur</i>
Atol æglæca,	<i>Fædus hostis,</i>
Him on eazle wearð	<i>Ei in humero erat</i>
Syndohl sweotol,	<i>Cicatrix manifesta,</i>
Seonowe onsprunon,	<i>Nervi dissiliabant,</i>
Byrston ban-locan.	<i>Disruptæ sunt ossium commissuræ.</i>
Beowulfe wearð	<i>Beowulfo erat</i>
Guðhreð gyfeðe.	<i>Victoria concessa.</i>
Scolde Grendel ðonan	<i>Gestiebat Grendel inde</i>

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<sup>1</sup> or, *Vox iterum correpti (sc. Grendelis)*, or, *Iterum abund.* The passage is obscure.

Feorh seoc fleon	<i>Animi æger aufugere</i>
Under fen hleoða	<i>Sub paludes montium</i>
Secean winleas wic.	<i>Quærere illatabilem domum.</i>
Wiste ðe geornor	<i>Novit certiùs</i>
Ðæt his aldres wæs	<i>Quod sibi vitæ</i>
Ende gezongen,	<i>Finis ingrueret,</i>
Dogera dæg-rim.	<i>Dierum numerus (expletus).</i>

## XVII. [p. 50, sub fine.]

Leoð wæs asungen	<i>Carmen decantatum fuerat</i>
Gleomannes ȝyð.	<i>Vatis poema.</i>
Gamen eft astah,	<i>Lætitia mox increbuit,</i>
Beorhtæde benic-sweg,	<i>Emicuit sedilium vor,</i>
Byrelas sældon	<i>Pocillatores obtulere</i>
Win of wunder fatum.	<i>Vinum e speciosis crateribus.</i>
Ða cwom Wealðeo forð,	<i>Tum egressa est Wealthæoa,</i>
Gan under ȝyldnum beage,	<i>Incedebat sub aureis ornamentis,</i>
Ðar ða godan	<i>Quæ boni</i>
Twezen sæton	<i>Duo sedebant</i>
Suhter ȝefæderan.	<i>Fratrueles.</i>
Ða ȝyt wæs hiera	<i>Adhuc erat eis</i>
Sib sæt ȝædere,	<i>Concordia inter se,</i>
Æȝhwylc oðrum trywe.	<i>Invicem fidelibus.</i>
Swylc ðær Hunferd	<i>Simul ibi Hunferd</i>
Ðyle sæt fotum'sæt	<i>Orator ad pedes sedebat</i>
Frean Scyldinga.	<i>Regis Scyldingi.</i>
Gehwylc hiora	<i>Unusquisque eorum</i>
His ferhðe treowde,	<i>Animum ejus novit,</i>
Ðæt he hæfde mod micel	<i>Quod habuerit spiritum elatum</i>
Ðeah ðe he his magum	<i>Etsi sociis</i>
Nære arfæst	<i>Nunquam præsidio firmo est</i>
Æt ecȝa ȝelacum.	<i>In acierum ludo.</i>
Spræc ða	<i>Tum locuta est</i>
Ides Scyldinga.	<i>Uxor Scyldingi.</i>

" Onfoh ðissum fulle,  
 Freo drihten min,  
 Sinces brytta,  
 Ðu on sælum wæs  
 Gold-wine gumena,  
 And to Geatum spræc  
 Mildum wordum.  
 Swa sceal man don.  
 Beo wið Geatas glæd  
 Geofena gemyndig  
 Nean and feorran.  
 Ðu nu hafast,  
 Me man sægde,  
 Ðæt ðu for suna wolde  
 Hereric hebban.  
 Heorot is gefælsod  
 Beah-sele beorhta.  
 Bruc ðenden ðu mote  
 Manigra meda,  
 And ðinum magum læf  
 Folc and rice;  
 Ðonne ðu forð scyle  
 Metoð sceast seon.  
 Ic minne can  
 Glædne Hroðulf,  
 Ðæt he ða geogoðe wile  
 Arum healdan,  
 Gyf ðu ær ðonne he,  
 Wine Scyldinga!  
 Worold oflætest."  
 Hwearf ða bi bence  
 Ðær hyre byre wæron,  
 Hreðric and Hroðmund,  
 And hæleða bearn

*" Accipe hoc poculum,  
 Care Domine mi,  
 Auri largitor,  
 Tu in aulâ sis  
 Liberalis hominibus,  
 Et Gothos adloquere  
 Propitio sermone.  
 Ita debet homo facere.  
 Sis erga Gothos largus  
 Donorum memor  
 Procul ac prope.  
 Nunc habes,  
 (Prout) mihi referunt,  
 Quem tu in filii (loco) velis  
 Victorem habere.  
 Hertha est liberata,  
 Armillarum sedes pulcra.  
 Fruere dum potueris  
 Multis opibus,  
 Et tuis cognatis relinquo  
 Populum ac regnum (curandum);  
 Quum tu hinc abeas  
 Creatorem visurus.  
 Ego meum novi  
 Bonum Hrothulfum,  
 Quod ille iuventutem velit  
 Præsidio tueri,  
 Si tu prius quam ille,  
 Care Scyldinga!  
 Terram derelinquo."  
 Ibat tunc juxta scamna  
 Quæ filii ejus erant,  
 Hrethric et Hrothmund,  
 Et nobilium nati*

Giogoð sæt gædere.	<i>Juvenes und.</i>
Dær se goda sæt	<i>Ibi bonus sedebat</i>
Beowulf Geata	<i>Beowulf Gothus</i>
Be ðæm gebroðrum twæm.	<i>Juxta fratres duos.</i>

## XVIII. [p. 52, l. 9.]

" Ic ðe ðæs lean geman.	<i>" Tibi hanc mercedem offero.</i>
Hafast ðu gefered,	<i>Tu id consecutus es,</i>
Ðæt ðe feor and neah	<i>Ut te longè latèque</i>
Ealne wide ferhð	<i>Omnes elatioris animi</i>
Weras ehtigad.	<i>Viri pradicent.</i>
Efne swa side	<i>Vel ubicunque</i>
Swa sæ bebugeð	<i>Oceanus circumdat</i>
Windegeard weallas."	<i>Vento obvia præcipitia."</i>

## XX. [p. 53, l. 14.]

Hroðgar maðelode	<i>Hrothgar locutus est</i>
Helm Scyldinga,	<i>Rex Scyldinga,</i>
" Ne frin ðu æfter sælum,	<i>" Ne roges de salute,</i>
Sorh is geniwod	<i>Luctus renovatus est</i>
Denigea leodum.	<i>Danorum genti.</i>
Dæd is Æschere	<i>Mortuus est Æscherus</i>
Yrmenlafes	<i>Yrmenlafi</i>
Yldre broðor,	<i>Frater natu major,</i>
Min runwita	<i>Consiliarius meus</i>
And min rædbora	<i>Ac minister</i>
Eaxl gestealla."	<i>Lateris comes."</i>

## [p. 53, l. 27.]

Hie dygel lond	<i>Ille tenebrosam sedem</i>
Warigeað wulf hleoðu	<i>Custodit lupinos montes</i>
Windige næssas	<i>Ventosa promontoria</i>

<sup>1</sup> Frece fen-gelad  
 Ðær fyrge stream  
 Under næssa geniðu  
 Niðer gewiteð  
 Flod under foldan ;  
 Nis ðæt feor heonan  
 Mil gemearces,  
 Ðæt se mere standeð ;  
 Ofer ðæm hongiað  
 Hrinde bearwas,  
 Wudu wyrtum fæst  
 Wæter ofer helmað.  
 Ðær mæg nihta gewhæm  
 Nið-wundor seon  
 Fyr on flode.

*Horridas paludes*  
*Ubi igneum flumen*  
*Subter promontorii clivos*  
*Infra ruit*  
*Fluvius sub terrâ ;*  
*Non est ille (locus) procul abhinc*  
*Mille passuum,*  
*Ubi palus sita est ;*  
*Super eam pendent*  
*Antiqua (corticosa) nemora,*  
*Sylva radicibus firma*  
*Aquam obtegit.*  
*Ibi potest nocte quâvis*  
*Portentosum miraculum videri*  
*Ignis super fluvium.*

[p. 54, l. 10.]

“ Nu is se ræd gelang  
 Eft æt ðe anum.  
 Earð-gitne const  
 Frece stowe  
 Ðær ðu findan miht  
 Fela sinnigne secg.  
 Sec gif ðu dyrre ;  
 Ic ðe ða fæhðe  
 Feo leanige  
 Eald gestreonum  
 Swa ic ær dyde  
 Wundun golde  
 Gyf ðu of weg cymest.”

*“ Nunc est sermo attinens*  
*Profecto ad te solum.*  
*Terræ latebram nosti*  
*Horridam mansionem*  
*Quâ tu invenire potes*  
*Multos nefandos homines.*  
*(I) pete si audeas ;*  
*Ego tibi pro hâc pugnâ*  
*Mercedem rependam*  
*Antiquis gazis*  
*Uti prius feci*  
*Torto auro (sc. armillis)*  
*Modo tu ex itinere isto redeas.”*

<sup>1</sup> or, *Secus imperet*, if ‘fengelad’ be written for ‘fengelað,’ (from ‘fengel’ res.)

## XXI. [p. 54, l. 18.]

Beowulf maðelode  
 Bearn Ægtheowes.  
 " Ne sorga, snotor guma!  
 Selre bið æghwæm  
 Ðæt he his freond wrece  
 Ðonne he fela murne.  
 Ure æghwylc sceal  
 Ende gebidan  
 Worolde lifes,  
 Wyrce se ðe mote  
 Doimes ær deaðe  
 Ðæt bið driht gumena  
 Unlifgendum  
 Æfter selest.  
 Aris, rices weard,  
 Uton hraðe feran,  
 Grendles magan  
 Gang sceawigan,  
 Ic hit ðe gehate  
 No he on helm losað  
 Ne on foldan fæðm  
 Ne on fyrgen holt  
 Ne on gyfenes grund.  
 Gan ðær he wille.  
 Ðis dozor ðu  
 Geðyld hafa  
 Weana gehwylces,  
 Swa ic ðe wene to."

*Beowulf locutus est*  
*Natus Æcgtheowo.*  
*" Ne doleas, vir prudens!*  
*Melius evenit unicuique*  
*Uti ille amicum ulciscatur*  
*Quem multum lugeat.*  
*Nostrum quisque debet*  
*Finem expectare*  
*Terrestis vitæ,*  
*Operetur qui potest*  
*Judicium ante mortem*  
*Quod sit ab hominum Rege (sc.*  
*Mortuis [Deo)*  
*Postea optimum.*  
*Surge, regni custos,*  
*Foras confestim ito,*  
*Grendelis cognati*  
*Vestigia indicato,*  
*Ego id tibi spondeo*  
*Non ille in præsidium aufugiet*  
*Neque in terræ sinum*  
*Neque in igneum nemus*  
*Neque in paludis abyssum.*  
*Fugiat quo velit.*  
*Hodie tu*  
*Sustinuisti*  
*Mala quævis,*  
*Ita tibi spondeo."*

[p. 55, l. 6.]

Ofereode ða  
 Æðelinga bearn

*Superabat tunc*  
*Nobilium soboles*

Steap stan-bliðo,	<i>Arduos saxorum clivos,</i>
<sup>1</sup> Stige nearwe,	<i>Semitâ arctâ,</i>
Engcan waðas	<i>Angusto itinere</i>
Uncuð gelad,	<i>Ignotam viam,</i>
Neowle næssas,	<i>Præcipitia promontoria,</i>
Nicor-husa fela.	<i>Monstrorum domos multas.</i>
He feara sum	<i>Ille quatuor aliquos</i>
Beforan gengde	<i>Pra se misit</i>
Wisra manna	<i>Prudentes viros</i>
Wong sceawian ;	<i>Uti viam indicarent ;</i>
Oð ðæt he faringa	<i>Donec ille subitò</i>
Fyrgean beamas	<i>Sylvestria robora</i>
Ofer hærne stan	<i>Super canam rupem</i>
Hleonian funde,	<i>Impendere invenit,</i>
Wynleasne wudu.	<i>Injucundum nemus.</i>
Wæter understod	<i>Aqua subtus jacebat</i>
Dreorig and gedrefed.	<i>Lugubris et turbidus.</i>
Denum eallum wæs	<i>Danis omnibus wæs</i>
Winum Scyldinga	<i>Amicis Scyldingi</i>
Weorce on mode	<i>Labor in animo</i>
To geðolianne,	<i>Sustinendus,</i>
Ðegne monegum,	<i>Thanis multis,</i>
Oncyð eorla gehwæm,	<i>Insolitus satrapa cuique,</i>
Syððan Æsceres	<i>Postquam Æscheri</i>
On ðam holmclife	<i>In littoris anfractu</i>
Hafelan metton.	<i>Caput invenerunt.</i>
Flod blode weol	<i>Fluctus sanguine æstuabat</i>
Folc to sægon	<i>Populo adspiciente</i>
Hatan heolfre.	<i>Calido tabo.</i>

<sup>1</sup> The apposition so characteristic of Saxon poetry would perhaps be better preserved by continuing the accusative.

*Semitam arctam,  
Angustum iter.*

Horn stundum song,  
 Fuslic fuhton leod,  
 Feða eal gesæt.  
 Gesawon ða æfter wætere  
 Wyrn cynnes fela,  
 Sellice sæ-dracon  
 Sund cunnian;  
 Swylce on næs hleoðum  
 Nicras licgean.

*Cornua interim sonuerunt,  
 Promptè pugnabat populus,  
 Aciem universam instruxerunt.  
 Videbant tum juxta undas  
 Serpentes multos,  
 Mirabiles maris dracones  
 Littus custodire;  
 Pariter in promontorii clivis  
 Monstra jacere.*

[p. 55, l. 25.]

Ac se hwita helma  
 Hafelan werode  
 Se the mere grundas  
 Mengan scolde,  
 Secan sund gebland,  
 Since geweorðad  
 Befongen frea-wrasnum,  
 Swa hyne fyrndagum  
 Worhte wæpna smið,  
 Wundrum teode,  
 Besette swynlicum  
 Thæt hyne syððan  
 Ne brond ne beado mecas  
 Bitan ne meahton.  
 Næs ðæt ðonne mætost  
 Mægen fultuma  
 Ðæt him on ðearfe lah  
 Dyle Hroðgares;  
 Wæs ðæm hæft-mece  
 Hrunting nama,  
 Ðæt wæs anforan  
 Eald gestreona.

*Et ille candidam galeam  
 Capite gerebat  
 Qui paludis abyssu  
 Appelleret,  
 Tentaret aquor,  
 Argento splendidd  
 Circumcinctus lorica,  
 Quam illi antiquitus  
 Fabricaverat armorum faber,  
 Mire fecerat,  
 Ornauerat aprorum formis  
 Uti eam olim  
 Neque ensis neque cædis telum  
 Mordere posset.  
 Non erat id tum minimum  
 Virtutis auxilium  
 Quod ei in opus (hocce) imposuit  
 Orator Hrodgari;  
 Fuit ensi manubriato  
 Hrunting nomen,  
 Qui fuit primus  
 Veteris gaze.*

Ecȝ wæs iren	<i>Acies erat ferrea</i>
Ater tanum fah,	<i>Veneno vegetabili tincta,</i>
Ahyrded heaðo swate.	<i>Indurata potenti liquore.</i>
Næfre hit æt hilde ne swac	<i>Nunquam ea in bello fefellit</i>
Manna ænigum	<i>Virum ullum</i>
Ðara ðe hit mid mundum be- wand	<i>Eorum qui eam manibus gesse- rint</i>
Se ðe gryre siðas	<i>Qui terribiles vias (belli)</i>
Gegan dorste,	<i>Ire ausus est,</i>
Folc stede fara.	<i>Castrense iter.</i>
Næs ðæt forma sið	<i>Non erat illud primum tempus</i>
Ðæt hit ellen weorc	<i>Quo illud heroicum opus</i>
Æfnan scolde.	<i>Patrare deberet.</i>

## XXII. [p. 56, l. 14.]

Beowulf maðelode	<i>Beowulf loquebatur</i>
Bearn Ægtheowes :	<i>Filius Ægtheowi :</i>
" Geðenc nu se mæra	<i>" Reminiscere nunc illustris</i>
Maga Healfdenes	<i>Nate Healfdano</i>
Snottra fengel,	<i>Prudens rex,</i>
Nu ic eom siðes fus,	<i>Quum jam sim itineri accinctus,</i>
Gold-wine gūmena,	<i>Liberalis amice hominum,</i>
Hwæt wit ȝeospræcon ;	<i>Quod verbis egimus ;</i>
Gif ic æt ðearfe	<i>(Scilicet) modo ad necessitatem</i>
Ðinre scolde	<i>Tuam</i>
Aldre linnan,	<i>Vitā destitutus fuero,</i>
Ðæt ðu me awære	<i>Quod tu mihi esses</i>
Forð ȝewitenum	<i>Mortuo</i>
On fæder stæle,	<i>In patris loco,</i>
Wæs ðu mundbora	<i>Sis tu protector</i>
Minum mago ðegnum	<i>Meorum commilitonum</i>
Hond ȝesellum,	<i>Manu sociatorum,</i>

Gif mec hild nime.	<i>Si me bellum abstulerit.</i>
Swylce ðu ða madmas	<i>Porro tu gazas</i>
Ðe ðu me seldest,	<i>Quas mihi dedisti,</i>
Hroðgare leofa !	<i>Hrodgare amice !</i>
Higelace onsend.	<i>Higelaco mittas.</i>
Mæg ðonne on ðæm gold ongitan	<i>Potest ex eo auro intelligere</i>
Geata dryhten	<i>Gothorum rex</i>
Geseon sunu hrædles	<i>Videre illico</i>
Ðonne he on ðæt sinc starað	<i>Quum istud argentum inspexerit</i>
Ðæt ic gumcystum	<i>Quod ego thesauris</i>
Godne funde	<i>Liberalem invenerim</i>
Beaga bryttan.	<i>Annulorum largitorem.</i>
<sup>1</sup> Breac ðon moste	- - - - -
And ðu Hunferð læt	<i>Et tu Hunferdo concedas</i>
Ealde lafe,	<i>Antiquum κειμηλιον,</i>
Wrætlíc wæg-sweord,	<i>Bene fabricatum ensem,</i>
Wid-cuðne man	<i>Præclaro homini</i>
Heard-ecg habban.	<i>Acie durum habendum.</i>
Ic me mid Hruntinge	<i>Ego mihi cum Hruntingo</i>
Dom gewyrce,	<i>Judicium exsequar,</i>
Oððe mec deað nimeð."	<i>Aut me mors auferet."</i>
Æfter ðæm wordum	<i>Post hæc verba</i>
Weder-Geata leod	<i>Æolo-Gothus dux</i>
Efste mid elne	<i>Alacer virtute</i>
Nalas andsware	<i>Nullum responsum</i>
Bidan wolde.	<i>Expectare voluit.</i>
Brim wylm onfeng	<i>Fluctus spumans excepit</i>
Hilde rince.	<i>Mavortium virum.</i>

<sup>1</sup> The construction of this line is very obscure. It might perhaps be rendered *Fruere dum possis*, if the context would admit of such an interpretation.

[p. 57, l. 11.]

Fyr leoht geseah  
<sup>1</sup> Blacne leoman  
 Beorhte scinan.

*Ignis lumen vidit  
 Purpureis radiis  
 Clarum coruscare.*

XXIII. [l. 24.]

Geseah ða on searwum  
 Sige-ead bil,  
 Eald sweord Eotenisc  
 Ecgum ðyhtig,  
 Wigena sweord.  
 Mynd ðæt wæpna-cyst;  
 Buton hit wæs mære  
 Ðon ænig mon oðer  
 To beadu lace  
 Æt-bæran meahte,  
 God and geatolic  
 Giganta geweorc;  
 He gefeng ða fetel hilt.

*Conspexit tunc inter arma  
 Gladium facile victorem,  
 Veterem ensem Juticum  
 Acie validum,  
 Bellatorum ensem.  
 O bservabat telum istud;  
 Verum majus erat  
 Quam quod alius quispiam  
 Ad pugnæ ludum  
 Efferre posset,  
 Bonum ac eximium  
 Giganteum opus;  
 Arripuit tunc capulum.*

[p. 58, l. 5.]

Ban-hringas bræc;  
 Bil eal ðurh wod  
 Fægne flæsc homan.  
 Heo on flet gecrong.  
 Sweord wæs swatig,  
 Secg weorce gefeh.  
 Lixte se leoma,  
 Leoht innestod,  
 Efne swa of hefne  
 Hadre scineð

*Ossium annulos fregit;  
 Telum per omnem penetravit  
 Moribundam carnem.  
 Illa in pavementum corruit.  
 Ensis erat cruentus,  
 Militare opus perfectum.  
 Effulgebat lumen,  
 Lux intus stetit,  
 Non aliter quam cum a celo  
 Lucidus splendet*

<sup>1</sup> 'Blaca fyr,' Cædm. 80. 15. 'Blac-ern' *lychnus*—'blecan' *pallere*—Bleak (the fish); all, apparently, denominated in that spirit of contrast, not unusual in language, which applies the same term to opposites.

Rodores candel.	<i>Ætheris lampas.</i>
He æfter recede wlat,	<i>Ille per ædes gradiebatur,</i>
Hwearf ða be wealle	<i>Incessit juxta muros</i>
Wæpen hafenade	<i>Ensem tenens</i>
Heard be hiltum	<i>Fortiter a capulo</i>
Higelaces ðegn	<i>Higelaci minister</i>
Yrre and anrædnes.	<i>Irâ ac constantiâ (sc. Iratus et constans animi).</i>

[p. 58, l. 29.]

. . . . On mere staredon;	<i>In mare intuebantur;</i>
Wiston and ne wendon	<i>Agnoverunt, ac non expectave-</i>
Ðæt hie heora wine drihten	<i>Quod amicum ducem [rant,</i>
Selfne gesawon.	<i>Ipsam videbant.</i>
Ða ðæt sweord ongan	<i>Tum ensis ille incepit</i>
Æfter heaðo swate	<i>Post ingentem cædem</i>
Hilde gicelum	<i>Belli stillicidio</i>
Wig-bil wanian.	<i>Telum deficere.</i>
Ðæt wæs wundra sum,	<i>Id erat mirum aliquod,</i>
Ðæt hit eal gemealt	<i>Quod omnis liquefactus est</i>
Ise gelicost	<i>Glaciei simillimus</i>
Ðonne forstes bend	<i>Quum pruina vinculum</i>
Fæder onlæteð,	<i>Pater resolvit,</i>
Onwindeð wæl-rapas	<i>Explicat aquarum funes</i>
Se geweald hafað	<i>Qui arbitrium habet</i>
Sæla and mæla,	<i>Locorum et temporum,</i>
Ðæt is soð metod.	<i>Is est verus Creator.</i>

XXIV. [p. 59, l. 25.]

Beowulf maðelode	<i>Beowulf locutus est</i>
Bearn Ægtheowes	<i>Filius Æctheowi.</i>
"Hwæt we ðe ðæs sæ-lac,	<i>"Aliquid nos tibi hoc marinum</i>
	<i>(sc. nautarum) munus,</i>
Sunu Healfðanes,	<i>Fili Healfðeni,</i>

Leod Scyldinga,	<i>Rex Scyldinga,</i>
Lustum brohton	<i>Lubenter offerimus</i>
Tires to tacne,	<i>Victoriæ in signum,</i>
Ðe ðu her to-locast.	<i>Quod hîc aspicias.</i>
Ic ðæt unsofte	<i>Ego hunc inamæcnum</i>
Ealdre gedigde;	<i>Mortalem superavi;</i>
Wigge under wætere	<i>Macortium sub undâ</i>
Weorc geneðde	<i>Opus peregi</i>
Earfoðlice.	<i>Difficulter.</i>
Æt rihte wæs	<i>Pro justitiâ</i>
Guð 'getwæfed."	<i>Pugna exitum habuit."</i>

[p. 60, l. 6.]

Ic hit ðe ðonne gehate	<i>Ego id tibi tunc ovi</i>
Ðæt ðu on Heorote most	<i>Quod tu in Herthâ</i>
Sorh-leas swefan	<i>Doloris expers dormires</i>
Mid ðinra secga gedryht	<i>Cum tuo nobilium comitatu</i>
And ðegna gehwylc	<i>Et thanis singulis</i>
Ðinra leoda.	<i>Tui populi.</i>

XXV. [p. 60, l. 27.]

" Oferhyda ne gym,	<i>Arrogantiam ne joveas,</i>
Mære cempa!	<i>Illustris heros!</i>
Nu is ðines mægnes blæd	<i>Nunc est roboris tui flos</i>
Ane hwile.	<i>Certo tempore.</i>
Eft sona bið	<i>Mox postea erit</i>
Ðæt ðec adl oððe ecg	<i>Ut te aut morbus aut ensis</i>
Eafoðes <sup>2</sup> getwæfeð,	<i>Vitâ (corde) privabit,</i>
Oððe fyres fenz,	<i>Aut ignis violentia,</i>
Oððe flodes wylm,	<i>Aut torrentis unda,</i>
Oððe gripe meces,	<i>Aut ictus gladii,</i>

<sup>1</sup> I have given to 'getwæfed' the only sense which appears to be authorized by the context. Lye gives none but *deficere*.

<sup>2</sup> I have again been obliged to give a conjectural translation of 'getwæfeð.'

Oððe gares flibt,	<i>Aut sagittæ volatus,</i>
Oððe atol yldo,	<i>Aut tetra senectus,</i>
Oððe eazena bearhtm	<i>Aut oculorum acies</i>
Forsiteð and forsworceð	<i>Obstructa et obcurata</i>
Semninga bið :	<i>Subitò erit :</i>
Ðæt ðec dryht-guma	<i>(Ita) ut te principem (licet)</i>
Deað oferswydeð.	<i>Mors exsuperet.</i>
Swa ic hring Dena	<i>Ita ego gentem Danorum</i>
Hund missera	<i>Multos annos</i>
Weold under wolcnum,	<i>Rexi sub cælo,</i>
And hiȝ wixȝe beleac	<i>Et potens bello obsedi</i>
Manigum mæȝða	<i>Multas gentes</i>
Geond ðysne miððan-gard	<i>Per hanc terram</i>
Æscum and ecȝum.	<i>Clypeis et ensibus.</i>
Ðæt ic me ænigne	<i>Ita ut mihi quempiam</i>
Under sweȝles begongȝe	<i>Sub cæli firmamento</i>
Sacan ne tealde ;	<i>Nocere vix crederem ;</i>
Hwæt me ðæs on eðle	<i>Quale mihi hic in patriâ</i>
Edwendan cywom ;	<i>Supervenit ;</i>
Gym æfter ȝomene	<i>Inhians viris</i>
Seoððan Grendel wearð .	<i>Ex quo Grendel ingruerat</i>
Eald ȝewinna,	<i>Antiquus hostis,</i>
Inȝenga min.	<i>Incursor meus.</i>
Ic ðære socne	<i>Ego propter hoc malum</i>
Singales wæȝ	<i>Continuò tuli</i>
Mod ceare micle."	<i>Animi curam ingentem."</i>

[p. 61, l. 16.]

Geast inne swæf,	<i>Hospes intus dormiit,</i>
Oð ðæt hrefn blaca	<i>Donec corvus niger</i>
Heofones wynne	<i>Cali delicias</i>
Blið-heort bodode	<i>Lætus annuntiaret</i>
Coman beorht.	<i>Adesse lucem.</i>

## XXVII. [p. 62, l. 14.]

Cwom ða to flode  
 Fela modigra  
 Hæg-stealdra hring,  
 Net bæron locene  
 Leoðo syrcan.  
 Land-weard onfand  
 Eft-sið eorla  
 Swa he ær dyde.  
 No he mid hearne  
 Of hliðes nosan  
 Gæsne grette,  
 Ac him togeanes rad,  
 Cwæð thæt wilcuman  
 Wedera leodum  
 Scawan scir hame.  
 To scipe foron.  
 Ða wæs onsande  
 Sæ geap naca  
 Hladen here-wædum,  
 Hringed stefna  
 Mearum and maðmum,  
 Mæst hlifade  
 Ofer Hroðgares  
 Hord gestreonum.  
 He ðæm bat-wearde  
 Bunden golde  
 Swurd gesælde,  
 Ðæt he syððan wæs  
 On meodo bence  
 Maðma ðy weorðre  
 Yrfe lafe.  
 Gewat him on nacan,

*Venit tunc ad mare*  
*Multorum fortium*  
*Nobilium turma,*  
*Rete (loricam) gerebant concate-*  
*Membris indusium. [natum*  
*Littoris custos aspexit*  
*Reditum ducis*  
*Uti prius aspexerat (adventum).*  
*Non ille injuriose*  
*E clivi promontorio*  
*Hospites salutavit,*  
*Sed equitavit obviam,*  
*Alloquebatur gratulabundus*  
*Eolicos viros*  
*(Quod) reviserent terram patriam*  
*Navem petebant.*  
*Tum fuit immissa*  
*Mari curva ratis*  
*Onusta militari apparatu,*  
*Torta prora*  
*Equis ac divitiis (gravida),*  
*Malus elevatus est*  
*Super Hrodgari*  
*Cumulatos thesauros.*  
*Ille (Beowulfus) navium custodi*  
*Capulo deaurato*  
*Ensem tradidit,*  
*Qui postea esset*  
*In hydromelis cubili*  
*Ornamentorum pretiosissimus*  
*Hæredibus relinquendus.*  
*Ascendebat navem,*

Drefan deop wæter,  
 Dena land ofgeaf.  
 Ða wæs be mæste  
 Mere hrægla sum  
 Segl sale fæst.  
 Sund-wudu wunede,  
 No ðær weg-flotan  
 Wind ofer yðum  
 Siðes getwæfde.  
 Sægenza forfleat  
 Famig heals  
 Forð ofer yðe,  
 Bunden stefna  
 Ofer brim streamas ;  
 Ðæt hi Geata clifu  
 Onzitan meahton,  
 Cuðe næssas.  
 Ceol upgeðrang  
 Lyft geswenced,  
 On lande stod.  
 Hræðe wæs æt holme  
 Hyð-weard geara,  
 Se ðe ær lange tid  
 Leofra manna  
 Fus æt-faroðe  
 Feor wlatode.  
 Sælde to sande  
 Sid-fædme scip  
 Oncear bendum fæst,  
 Dylæs hym yða ðrym  
 Wudu wynsuman  
 Forwrecan meahte.  
 Het ða utberan  
 Æðelinga gestreon

*Sulcabant altum æquor,  
 Danorum terram reliquerunt.  
 Ibi erat ad malum  
 Marina supellex  
 Velum funibus constrictum.  
 Maris lignum (cymba) natabat  
 Neque tunc maris sulcatorem  
 Ventus super undas  
 Itinere destituit.  
 Maris viator gradiebatur  
 Spumante collo  
 Per fluctus,  
 Tortâ prorâ  
 Per oceani æquora ;  
 Ita ut Gothicas rupes  
 Attingere possent,  
 Nota promontoria.  
 Carina contendebat  
 Vento fatigata,  
 In terrâ stetit.  
 Citò adfuit ad mare  
 Portûs custos alacer,  
 Is qui longo priùs tempore  
 Amicorum hominum  
 Avidus adventum  
 E longinquo expectaverat.  
 Appropinquavit littori  
 Graviter onerata navis  
 Anchoræ morsibus retenta,  
 Ne eam undarum concursus  
 ( Lignum dilectum )  
 Disrumpere possit.  
 Jussit tunc efferri (Beowulfus)  
 Nobiles gazas*

Frætwe and fæt gold.  
 Næs him feor ðanon  
 To gesecanne  
 Sinces bryttan  
 Higelac Hreðling,  
 Ðær æt ham wunað  
 Selfa mid gesiðum  
 Sæ-wealle neah.  
 Bold wæs betlic  
 Breogo rof cyning  
 Heah healle.  
 Hygð swiðe geong  
 Wis wel ðungen  
 Ðeah ðe wintra lyt.

*Ornamenta ac vasa aurea.  
 Neque procul inde erat  
 Quo quærerent  
 Argenti largitorem  
 Higelacum Hrethlingam,  
 Quà domi versabatur  
 Ipse inter socios  
 Maris littus juxta.  
 Aula erat splendida  
 Magnanimi regis  
 Altum palatium.  
 Meditabatur multum juvenis  
 Sapientiâ bene instructus  
 Etsi annis minor.*

## XXVIII. [p. 64, l. 20.]

Gomela Scylding  
 Fela fricgende  
 Feorran rehtlice.  
 Hwylum hilde deor  
 Hearpan wynne  
 Gomel wudu grette,

Hwylum gyd awræc  
 Soð and sarlic,  
 Hwylum syllic spell  
 Rehte æfter rihte  
 Rumheort cyning;  
 Hwylum eft ongan  
 Eldo gebunden  
 Gomel guð-wiga  
 Geoguðe cwidan  
 Hilde strengo.  
 Hreðer inne weoll

*Grandævus Scyldinga  
 Multa interrogans (interfuit)  
 De longinquis solerter.  
 Nunc heros carus  
 Citharæ oblectationem  
 Senex lignum tangebatur, ( sc. ci-  
 tharâ ludebat)  
 Nunc carmen molitus est  
 Verum ac luctuosum,  
 Nunc mirabilem fabulam  
 Rite recitavit  
 Magnanimus rex;  
 Nunc iterum incepit  
 Senectute devinctus  
 Longævus bellator  
 Juventutis (suæ) narrare  
 Bellicam virtutem.  
 Pectus intus fervebat*

Donne he wintrum frod	<i>Quum ille annis propectus</i>
Worn geminde.	<i>Multa memorabat.</i>
Swa we ðærinne	<i>Ita nos intus</i>
Andlangne dæg	<i>Per longam diem</i>
Mode naman.	<i>Animo oblectabamur.</i>

## XXXIV. [p. 67, l. 18.]

Swa he niða gehwane	<i>Ita inimicitiae cuiusvis</i>
Genesen hæfde	<i>Superaverat</i>
Sliðra geslyhta	<i>Duros conflictus</i>
Sunu Æcgthiowes	<i>Filius Æcgthiowi</i>
Ellen weorca,	<i>Virtutis opera,</i>
Oð ðone anne dæg	<i>Usque ad illum diem</i>
Ðe he wið ðam wyrme	<i>Quo contra serpentem</i>
Gewegan scolde.	<i>Decertaturus esset.</i>
Gewat ða XIIIta sum	<i>Selegit tunc duodecim aliquos</i>
Torne gebolgen	<i>Ird accensus</i>
Dryhten Geata	<i>Rex Gothorum</i>
Dracan sceawian	<i>Serpentem uti monstrarent.</i>
Hæfde tha gefrunen	<i>Intellexerat nempe</i>
Hwanan sio fæhð aras,	<i>Unde injuria hæcce esset exorta,</i>
Bealo nið biorna.	<i>Exitiosa lis hominibus.</i>
Him to bearme cwom	<i>Illi in navem advenère</i>
Maððum-fæt mære	<i>Thesaurorum vas maximum</i>
Ðurh ðæs mældan hond.	<i>Ad signum manu datum.</i>
Se wæs on ðam ðreate	<i>Erat in eâ turmâ</i>
Threotteo. . . .	<i>Manus triginta virorum.</i>
* * * *	* * * *
Sceolde hean ðonon	<i>Accingebat se exinde ad altum</i>
Wong wisian,	<i>Æquor invisendum,</i>
He ofer willan giong,	<i>Undas pertransibat,</i>
To ðæs ðe he eorð sele	<i>Usque dum terrestrem domum</i>
Anne wisse,	<i>Solitariam conspiceret,</i>
Hlæw under hrusan,	<i>Tumulum sub monte,</i>

Holm wylme neh  
 Yð gewinne.  
 Se wæs innan full  
 Wrætta and <sup>1</sup> wira.  
 Weord unhiore  
 Gearo guð-freca  
 Gold maðmas heold  
 Eald under eorðan.  
 Nis ðæt yðe ceap  
 To gegangenne  
 Gumena ænigum.  
 Gesæt ða on næsse  
 Nið-heard cyning,  
 Ðenden hælo ahead  
 Heorð geneotum  
 Goldwine Geatum.  
 Him wæs geomor sefa :  
 Wæfre and wælfus  
 Wyrð ungemete neah  
 Se ðe ðone gomelan  
 Gretan sceolde,  
 Secean sawle hord,  
 Sundur gedælan  
 Líf wið lice.

\* \* \* \*

Beowulf maðelode  
 Bearn Æcgtheowes :  
 “ Fela ic on giogoðe  
 Guð-ræsa genæs  
 Orleg hwila,  
 Ic ðæt eal gemon.

*Maris fluctus propter  
 Æstuentes.  
 Illa fuit intus plena  
 Mirabilium operum et <sup>1</sup> nequitia-  
 Custos sævus [rum.  
 Promptus bellator  
 Auri thesauros tenebat  
 Veteres sub terrâ.  
 Non erat id facile inceptum  
 Exsequendum  
 Homini cuivis.  
 Sedebat tunc in promontorio  
 Bello strenuus rex,  
 Dum valediceret  
 Foci sociis  
 Rex munificus Gothorum.  
 Ei erat mæstus animus :  
 Acer ac cædis avidus  
 Erat hostis prope  
 Qui senem  
 Aggrederetur,  
 Invaderet animi sedem,  
 Et divideret  
 Vitam a corpore.*

\* \* \* \*

*Beowulf loquebatur  
 Filius Æcgtheowi :  
 “ Multos ego in juventute  
 Belli impetus sustinui  
 Fatales horas,  
 Ego id omne memini.*

<sup>1</sup> ‘Wira.’ Thorkelin translates this simply *rerum*. My own rendering is like his, conjectural :—‘wirgian,’ or ‘wirian,’ signifies *maledicere*.

Ic wæs syfan wintra	<i>Eram septennis</i>
Ða mec sinca baldor	<i>Quum me rex munificus</i>
Frea-wine folca	<i>Dilectus populo</i>
Æt minum fæder genam.	<i>A patre meo excepit.</i>
Heold mec and hæfde	<i>Habuit me ac tenuit</i>
Hreðel cyning;	<i>Hrethel rex ;</i>
Geaf me sinc and symbel.	<i>Dedit mihi aurum et epulas.</i>
Sibbe gemunde ;	<i>Adoptionem meminit ;</i>
Næs ic him to life	<i>Neque eram ei per vitam</i>
Laðra owihte	<i>Inferior in re ullâ habitus</i>
Beorn in burgum	<i>Puer in palatio</i>
Ðonne his bearna hwylc	<i>Quâm liberorum suorum quisquam</i>
Herebald and Hæðcyn	<i>Herebald et Hæthcyn</i>
Oððe Higelac min."	<i>Vel Higelacus meus."</i>

## XXXV. [p. 69, l. 9.]

Ares tha bi ronde	<i>Surgebat tunc sub clypeo</i>
Rof oretta,	<i>Illustris heros,</i>
Heard under helme	<i>Strenuus sub galeâ</i>
Hioro sercean bæ	<i>Loricam ferebat</i>
Under stan cleofu,	<i>Sub rupis clivum,</i>
Strengo getruwode	<i>Virtuti confisus</i>
Anes mannes,	<i>Unius hominis (sui nempe),</i>
(Ne bið swylce earges sið).	<i>(Non est talis ignavi mos).</i>
Geseah ða be wealle	<i>Videbat tunc ad murum</i>
Se ðe worna fela	<i>Ille qui magno numero</i>
Gumcystum god	<i>Armis bonus</i>
Guða gedigde	<i>Certamina tentaverat</i>
Hilde hlemma	<i>Belli fragore</i>
Ðonne hnitan feðan.	<i>Quum concurrerent phalanges.</i>
Stodan stanbozan,	<i>Stabant lapidei fornices,</i>
Stream ut ðonan	<i>Flumen insuper</i>
Brecan of beorge,	<i>Exundabat e rupe,</i>
Wæs ðære burnan wælm	<i>Erat is igneus latex</i>

Heaðo fyrum hat,  
 Ne meahte horde neah  
 Unbyrnende  
 Ænige hwile  
 Deop gedigan  
 For dracan lege.  
 Let ða of breostum  
 Ða he gebolgen wæs  
 Weder Geata leod  
 Word utfaran.  
 Stearc-heort styrnde,  
 Stefn in becom  
 Heaðo torht hlynnan  
 Under hærne stan.  
 Hete wæs onhræd.  
 Hord-weard oncnioð  
 Mannes reorde.  
 Næs thæt mara fyrst  
 Freode to friclan.  
 Frod ærest cwom  
 Oruð aglæcean  
 Ut of stane.  
 Hal hilde swat  
 Hruse dynede.  
 Beorn under beorge  
 Bord-rand onswaf  
 Wið ðam gryre gæste  
 Geata dryhten.

\* \* \* \*

Sweord ær gebræd  
 God guðcýning  
 Gomele lafe.  
 Ecgum unglaw  
 Ægwæðrum wæs

*Ingentibus flammis calefactus,*  
*Neque poterat aliquis thesaurum*  
*Flammâ intactus* [prope  
*Ullo tempore*  
*Abyssum penetrare*  
*Propter draconis incubationem.*  
*Sinebat tunc e pectore*  
*Quum iratus esset*  
*Æolo-Gothorum rex*  
*Vocem erumpere.*  
*Fortis animi sæviebat,*  
*Vox intro missa est*  
*Summâ claritate resonans*  
*Sub cano lapide.*  
*Inimicitia erat excitata.*  
*Thesauri custos agnovit*  
*Mortalis vocem.*  
*Neque fuit diu priusquam*  
*Avidè appeteret.*  
*Senex primùm venit*  
*Halitus infractus*  
*E lapide.*

- - - -

*Terra tremuit.*  
*Heros sub monte*  
*Clypeum obvertebat*  
*Contra torvum hostem*  
*Gothorum rex.*

\* \* \* \*

*Gladium prius citò extulit*  
*Bonus dux*  
*Antiquitus relictum.*  
*Acie immitis*  
*Quibusvis fuit*

Bealo hycgendra,  
 Broga fram oðrum.  
 Stiðmod gestod  
 Wið steapne rond  
 Winia baldor.

*Injuriam molientibus,  
 Terror contra alios.  
 Firmus animi stetit  
 Sub alto clypeo  
 Princeps bellicosus.*

[p. 70, l. 2.]

Hond upabræd  
 Geata dryhten,  
 Gryre fahne floh  
 (Inc zelafe)  
 Ðæt sio ecg gewac  
 Brun on bane;  
 Bat unswiðor,  
 Ðonne his ðiod-cyning  
 Dearfe hæfde  
 Bysigum gebeded.  
 Ða wæs beorges weard  
 Æfter heaðu swenge  
 On hreoum mode.  
 Wearp wæl fyre,  
 Wide sprunzon  
 Hilde leoman hreð.  
 Sigora ne zealp  
 Gold wine Geata.  
 Guð-bil zeswac  
 Nacod æt niðe,  
 Swa hit ne sceolde  
 Iren ærgod.  
 Ne wæs ðæt eðe sið  
 Ðæt se mæra  
 Maða Ecgðeoðwes  
 Grundwong ðone

*Manum extendebat  
 Gothorum princeps,  
 Horridum inimicum percussit,  
 Meo auditu,  
 Ita ut acies obtunderetur  
 Nigra contra ossa;  
 Telum impotens,  
 Ubi dominus ejus  
 Opus haberet  
 Necessitate compulsus.  
 Tunc fuit montis custos  
 Post ingentem impetum  
 Feroci animo.  
 Extulit se fatalis ignis,  
 Latè erupit  
 Belli jubar sæoum.  
 Victoriā non jactabat  
 Rex munificus Gothorum.  
 Telum bellicum defecit  
 Nudum in pugna,  
 Tanquam minimè debuerat  
 Ferrum olim strenuum.  
 Neque erat longum ante-  
 quam illustris  
 Filius Ecgtheowi  
 Regionem illam*

Ofgyfan wolde,  
Sceolde willan  
Wic eardian  
Elles hwergen.

\* \* \* \*

Næs ða long to ðon  
Ðæt ða aȝlæcean  
Hy æft ȝemetton.  
Hyrt hƷne hord-weard,  
Hreðer æðme weoll  
Niwan stefne.  
Nearo ðrowode  
Fyre befonȝen  
Se ðe ær folce weold.

*Mutare vellet,  
Vellet avidè  
Intra urbem versari  
Alio se recipere.*

\* \* \* \*

*Neque erat diu priusquam  
Infausto omine  
Iterum concurretur.  
Refecerat se thesauri custos,  
Pectus æstuabat  
Renovato ululatu.  
Angustias passus est  
Igne correptus  
Qui olim populo imperabat.*

## XXXVI. [p. 70, l. 26.]

Geseah his mondryhten  
Under heregriman  
Hat ðrowian.  
Gemunde ða ða are  
Ðe he him ær forgeaf,  
Wicstede weligne,  
Wæȝ mundinga,  
Folc-rihta ȝehwylc,  
Swa his fæder ahte.  
Ne mihte ða forhabban,  
Hond-rond ȝefenȝ,  
Geolwe linde,  
Gomel swyrȝ ȝeteah  
Ðæt wæs mid eldum  
Ean mundeslaf  
Suna Ohðeres.

\* \* \* \*

*Videbat [Wiglaf] dominum suum  
Sub casside  
Injuriam pati.  
Recordabatur tunc honoris  
Quem ei olim largitus fuerat,  
Domicilia pulcra,  
Viarum arbitrium,  
Jus populare unumquodque,  
Tanquam pater ejus possiderat.  
Non potuit tunc se reprimere,  
Clypeum arripuit,  
Flavam tiliam,  
Antiquum ense accingebatur  
Qui erat a senioribus  
Unicum præsidium  
Filio Ohtheri.*

\* \* \* \*

Ða wæs forma sið	<i>Id erat primum tempus</i>
Geongan cempa	<i>Juveni heroi</i>
Ðæt he guðe-ræs	<i>Quo belli impetum</i>
Mid his freo-dryhtne	<i>Cum domino suo</i>
Fremman sceolde.	<i>Tentaret.</i>
Ne gemealt him	<i>Non defecit ei</i>
Se mod sefa,	<i>Animosum pectus,</i>
Ne his mægenes laf	<i>Neque vires</i>
Gewac æt wige.	<i>Defuerunt in pugna.</i>

[p. 71, l. 12.]

“ Ic ðæt mæl geman	<i>“ Ego illud tempus memini</i>
Ðær we medu ðegon,	<i>Quo nos hydromele fruebamur,</i>
Ðonne we geheton	<i>Tum pollicebamur</i>
Ussum hlaforde	<i>Domino nostro</i>
In biorsele,	<i>In cerevisii auld,</i>
Ðe us ðas beagas geaf,	<i>Quoniam nobis armillas dederat,</i>
Ðæt we him ða guðgetawa	<i>Quòd hoc ei bellico apparatu</i>
Gyldan woldan,	<i>Rependeremus,</i>
Gif him ðyslicu	<i>Siquando eum hujusmodi</i>
Ðearf gelumpe,	<i>Necessitas opprimeret,</i>
Helmas and heard sweord,	<i>Galeis et duro ense,</i>
Ðe he usic on herge geceas,	<i>Quoniam nos in bellum elegit,</i>
To ðyssum siðfæte	<i>In hanc expeditionem</i>
Sylfes willum.”	<i>Proprio arbitrio.”</i>

[p. 71, l. 20.]

Woð ða ðurh ðonne wæl-ræc,	<i>Perrupit tunc cædis nubem,</i>
Wig heafolan bær	<i>Bellicam galeam tulit</i>
Frean on fultum.	<i>Principi in auxilium.</i>
Fea worda cwæð.	<i>Paucis locutus est.</i>
“ Leofa Beowulf,	<i>“ Dilecte Beowulfe,</i>
Læst eall tela,	<i>Recordare omnia ritè,</i>

Swa ðu on geoguð feore	<i>Ut in iuventute</i>
Geara gecwæde	<i>Olim spondebas</i>
Ðæt ðu ne alæte	<i>Te nunquam tardaturum</i>
Be ðe lifigendum	<i>Per vitæ curriculum</i>
Dom gedreosan.	<i>Ultionem exsequi.</i>
Scealt nu dædum rof	<i>Debes nunc gestis præclare</i>
Æðeling anhydig	<i>Princeps imperterrite</i>
Ealle mægene	<i>Totis viribus</i>
Feorh ealgian,	<i>Animam defendere,</i>
Ic ðe full-æstu.	<i>Ego tibi devotus (adsum?).</i>

## XXXVII. [p. 72, l. 8.]

Ða gen sylf cyning	<i>Tunc iterum ipse rex</i>
Geweold his gewitte.	<i>Potens animi factus est.</i>
Wæl-seaxe gebread	<i>Bellicam seaxem extulit</i>
Biter and beadu-scearp,	<i>Acrem et in pugna acutam,</i>
Ðæt he on byrnan wæg.	<i>Quam propter loricam gessit.</i>
Forwrat Wedra helm	<i>Urgebat Æolicorum princeps</i>
Wyrn on middan,	<i>Serpentem in medio,</i>
Feond gefyldan	<i>Inimicum ut conficeret</i>
Ferh ellen wræc.	<i>Animi virtutem exercebat.</i>

## [p. 72, l. 26.]

Ic ðas leode heold	<i>Ego hunc populum tenui</i>
Fiftig wintra.	<i>Quinquaginta hiemes.</i>
Næs se folc-cyning	<i>Non erat populi rex</i>
Ymbe sittendra	<i>E vicinis</i>
Ænig ðara	<i>Quisquam</i>
Ðe mec guð-winum	<i>Qui me bellico impetu</i>
Gretan dorste,	<i>Salutare ausus sit,</i>
Egesan ðeon.	<i>Metu afficere.</i>
Ic on earðe bad	<i>Ego in terra vixi</i>
Mæl gesceafta.	<i>Tempore prastituto.</i>

Heold min tela.	<i>Tenui meum ritè.</i>
Ne solite searo niðas,	<i>Nec quæsivi lites injustas,</i>
Ne me swor fela	<i>Nec juravi sæpe</i>
Aða on unriht.	<i>Juramenta falsa.</i>
Ic ðæs ealles mæg	<i>Ego propter hæc omnia possum</i>
Feorh bennum seoc	<i>Lethali vulnere æger</i>
Gefean habban.	<i>Gaudium habere.</i>
Forðam me witan ne ðearf	<i>Ideo mihi objicere nequit</i>
Waldend fira	<i>Creator hominum</i>
Morðor bealo maga,	<i>Homicidii noxam,</i>
Ðonne min screaceð	<i>Quum mea separatur</i>
Lif of lice.	<i>Vita a corpore.</i>

## XXXVIII. [p. 73, l. 12.]

Ða ic snude gefrægn	<i>Tum confestim rescivi</i>
Sunu Wihstanes,	<i>Filium Wihstani,</i>
Æfter word-cwyðum,	<i>Juxta mandatum,</i>
Wundum dryhtne	<i>Vulnerato domino</i>
Hyran heaðo siocum,	<i>Obtemporasse graviter ægroto,</i>
Hringnet beran	<i>Annulatam lorica gestasse</i>
Brogdne <sup>1</sup> beado særcean	<i>Formidabilem belli vestem</i>
Under beorges hrof.	<i>Intra arcis tectum.</i>
Geseah ða sige hreðig,	<i>Vidit tunc victoriae compos,</i>
Ða he bi sesse geonȝ,	<i>Ubi ad stationem devenit,</i>
Magoðegn modig	<i>Commilito animosus</i>
Maððum sigla	<i>Pretiosa signa</i>
Fealo gold glitnian	<i>Multa auro micare</i>
Grunde getenge,	<i>Humi jacentia,</i>
Wundur on wealle,	<i>Mirabilia ad murum,</i>
And ðær wyrmes den	<i>Et serpentis cubile</i>

<sup>1</sup> 'Brogdne.' I have construed this word as if derived from 'broga,' terror. It may possibly have some other signification, of which I am not aware.

Ealdes uht-flogan ;  
 Orcas stondan,  
 Fyrn-manna fatu,  
 Feormend lease.  
 Hyrstum behrorene  
 Ðær wæs helm monig  
 Eald and omig,  
 Earm-beaga fela  
 Searwum gesealed.  
 Sinc eaðe mæg  
 Gold on grunde  
 Guncynnes gehwone  
 Oferhygian,  
 Hyde se ðe wylle.  
 Swylce he sionnan geseah  
 Segn eall gylden  
 Heah ofer horde  
 Hond-wundra mæst  
 Gelocen leoðo cræftum,  
 Of ðam leoman stod  
 Ðæt he ðone grund-wong  
 Ongeatan mihte,  
 Wræce giond-wlitan.

*Veteris aligeri;  
 Vidit crateras stare,  
 Priscorum hominum vasa,  
 Antiquas reliquias.  
 Ornamentis privata  
 Ibi erat galea multa  
 Vetus et rubiginosa,  
 Armillae frequentes  
 Arte elaborata.  
 Thesaurus iste facile posset  
 Divitias in terrâ  
 Generis cujuscunque  
 Superare,  
 Abscondat qui velit.  
 Præterea mox vidit  
 Signa passim inaurata  
 Altè super thesaurum  
 Manu exsculpta miracula maxima  
 Affixa magicis artibus,  
 Ab eis lumen jactabatur  
 Ita ut omnem regionem  
 Oculis usurpare liceret,  
 Ultionem suam contemplari.*

[p. 74, l. 4.]

“ Gomel, on giogoðe

Gold sceawode ;  
 Ic ðara frætwa  
 Frean ealles ðanc  
 Wuldur Cýninge  
 Wordum secge  
 Ecum Dryhtne,

“ *Senex hodie, olim juvenis cum  
 essem*

*Aurum distribui ;  
 Ego propter hosce thesauros  
 Moderatori omnium gratias  
 Gloriæ Regi  
 Verbis reddo  
 Eterno Domino,*

De ic her onstarie,	<i>Quos (thesauros sc.) hic aspicio,</i>
Ðæs ðe ic moste	<i>Quòd potui</i>
Minum leodum	<i>Populo meo</i>
Ær swylt dæge	<i>Ante mortis diem</i>
Swylc gestrynan.	<i>Talia adipisci.</i>
Nu ic on maðma hord	<i>Nunc ego in gazophylacium</i>
Minne bebohte	<i>Spolia mea</i>
Frode feorh lege.	<i>Prudens animi reponam.</i>
Fremmað gena	<i>Explebunt postea</i>
Leoda ðearfe.	<i>Populi necessitatem.</i>
Ne mæg ic her lēn̄g wesan.	<i>Non ego hic diu morabor.</i>
Hatað heaðo mære	<i>Jubete ut ingentem</i>
Hlæw gewyrcean	<i>Tumulum ædificent</i>
Beorhtne æfter bæle	<i>Lucidum post rogam</i>
Æt brimes nosan,	<i>Ad maris promontorium,</i>
Se scel to gemyndum	<i>Is in monumentum</i>
Minum leodum	<i>Populo meo</i>
Heah hlifian	<i>Altè se extollet</i>
On Hrones næsse.	<i>In Hronesnæsiâ.</i>
Ðæt hit sæliðend	<i>Ita ut eum navigatores</i>
Syððan hatan	<i>Exinde nominabant</i>
Biowulfes biorh,	<i>Beowulfi tumulum,</i>
Ða ðe Brentingas <sup>1</sup>	<i>Ubi Brentingi</i>
Ofer floda genipu	<i>Super fluctuum caliginem</i>
Feorran drifað."	<i>Longè impellunt."</i>
Dyde him of healse	<i>Detrahit collo</i>
Hrinḡ gyldenne	<i>Annulum aureum</i>
Ðioden ðrysðydz,	<i>Monarcha prudens,</i>
Ðegne gesealde	<i>Thano suo tradidit</i>
Geongum garwigan,	<i>Juveni bellatori,</i>

<sup>1</sup> Inhabitants of Brandey? 'Brondinga-land' is mentioned in the course of the poem, and 'Brondinges' in the Song of the Traveller. See p. 12.

Gold fahne helm	<i>Auro insignem galeam</i>
Beah and byrnan,	<i>Armilla ac lorica,</i>
Het hine brucan well.	<i>Jussit feliciter uti.</i>
"Ðu eart endelaf	<i>" Tu es ultimus</i>
Usses cynnes	<i>Nostri generis</i>
Wæg mundinga ;	<i>Fluctus potentium ;</i>
Ealle wyrd forspeof	<i>Omnes fatum præripuit</i>
Mine magas	<i>Meos cognatos</i>
To metod-sceafta	<i>Ad Creatorem</i>
Eorlas on elne ;	<i>Duces virtute insignes ;</i>
Ic him æfter sceal."	<i>Ego post eos cogor."</i>

XL. [p. 75, l. 23.]

Heht ða ðæt heaðo weorc	<i>Jussit tunc grave illud negotium</i>
To hazan biodan	<i>In <sup>1</sup> domum deferri</i>
Up ofer ecgclif.	<i>Trans promontorii clivos.</i>
Ðær ðæt eorl weorod	<i>Ibi nobilis ille comitatus</i>
Morgen longne dæg	<i>Toto die antemeridiano</i>
Mod giomor sæt	<i>Mastus animi sedebat</i>
Bord hæbbende.	<i>Clypeis instructus.</i>
<sup>2</sup> Bega on wenum	<i>. . . in expectatione</i>
Ende dogores	<i>Finis diei</i>
And eftcymes	<i>Et reditus</i>
Leofes monnes.	<i>Amati viri.</i>
Lyt swigode	<i>Parum silebat</i>
Niwra spella	<i>Nova nuntia</i>

<sup>1</sup> or *urbem*, literally, *locum septum*.

<sup>2</sup> 'Bega.' I cannot satisfy myself as to the meaning of this word. Thorke-  
lin connects it with the former line (which violates the metre and allitera-  
tion), and construes it *brachio*. Its usual meaning is a bow, a ring, or cir-  
clet, (any thing *bent*). Can it be used metaphorically (as *corona* in Latin) for  
an assembly or crowd? Lye gives 'Bega,' from a Cambridge MS. of St. Mat-  
thew, *invenit*. This would also make sense of the passage.

Se ðe næs gerað,  
 Ac he soðlice  
 Sæȝde ofer ealle :  
 " Nu is wilȝeofa  
 Wedra leoda  
 Dryhten Geata  
 Deað-bedde fæst,  
 Wunað wæl-reste  
 Wyrmes dædum.  
 Hym on efn ligeð  
 Ealdor gewinna  
 Siex bennum seoc ;  
 Sweorde ne meahte  
 On ðam aȝlæcean  
 Ænige ðinga  
 Wunde ȝewyrcean.  
 Wiglaf siteð  
 Ofer Beowulfe,  
 Byre Wighstanes,  
 Eorl ofer oðrum  
 Unlifȝendum."

*Is qui promontorium tenebat,  
 At apertè  
 Dixit coram omnibus :  
 " Nunc est munificus  
 Æolicæ gentis  
 Rex Gothorum  
 Lecto mortis affixus,  
 Jacet cæde sopitus  
 Serpentis facinore.  
 Simul cum eo jacet  
 Antiquus hostis (Draco)  
 Seaxi vulnere confectus ;  
 Ensis non potuit  
 In eum infandum  
 Ullo modo  
 Vulnus infligere.  
 Wiglafus sedet  
 Super Beowulfum,  
 Filius Wihstani,  
 Dux super alium  
 Vitâ privatum."*

## XLI. [p. 76, l. 19.]

" Me is ofost betost

Ðæt we Ðeod-cyning  
 Ðær sceawian  
 And ðone ȝebringan  
 Ðe us beaȝas ȝeaf  
 On að fære.

\* \* \* \*

Ac ðær is maðma hord,

*" Mihi videtur celerrimum op-  
 timum*

*Ut nos populi regem  
 Ibi intueamur  
 Et tunc deducamus  
 Qui nobis armillas dedit  
 In obsequium juramento confir-  
 matum.*

\* \* \* \*

*Et ibi est thesaurus,*

Gold untime	<i>Aurum innumerabile</i>
Grimme <sup>1</sup> zecea . . . d	<i>Tetri . . . (Draconis)</i>
And nu æt siðestan	<i>Et nunc sub fine</i>
Sylfes feore	<i>Vitæ suæ</i>
Beagas <sup>2</sup> . . . te.	<i>Armillas . . . . .</i>
Ða sceal brond fretan	<i>Nunc eum flamma devorabit</i>
Æled ðeccean.	<i>Ignis involvet.</i>
Nalles Eorl wegan	<i>Neque Dux arma</i>
Muððum to gemyndum,	<i>Luctus in memoriam,</i>
Ne mægð scyne	<i>Neque virgo formosa</i>
Habban on healse	<i>Gestabit in collo</i>
Hring weorðunge ;	<i>Monile pretiosum ;</i>
Ac sceal geomor mod	<i>Sed erit mæsta animi</i>
Golde bereafod ;	<i>Aurum exuta ;</i>
<sup>3</sup> Oft nalles æne	<i>Neque minus (ritu lugentis)</i>
Elland tredan.	<i>Hospes incedet.</i>
Nu se herewisa	<i>Nunc bellator princeps</i>
Hleahtor alegde	<i>Lætitiâ deposuit</i>
Gamen and gleodream.	<i>Hilaritatem et gaudium.</i>
<sup>4</sup> Forðon sceall garwesan	<i>Ergo telum erit</i>
Monig morgen	<i>Multo mane</i>
Ceald mundum bewunden	<i>Frigidis manibus constrictum</i>
Hæfen on handa.	<i>Elevatum in dextrâ.</i>
Nalles hearpan sweȝ	<i>Neque citharæ vox</i>

<sup>1</sup> Perhaps 'gecearfod,' *obtruncati*.

<sup>2</sup> Perhaps 'gifte,' *dedit*.

<sup>3</sup> I am by no means clear that I have given correctly even the general sense of this distich. Thorkelin's *Sæpe sola exul vagabitur* has, however, no intelligible reference to the context.

<sup>4</sup> These four lines are somewhat obscure, and I am by no means certain that I have rendered them correctly. Can they refer to the human or gladiatorial sacrifices which are thought by some to have accompanied the funeral rites of the pagan Northmen? See *Cluverii Germ. Ant. lib. 1. c. 53. Edda Sam. vol. 2. pag. 241 & 283.*

Wigend weccan.  
 Ac se wonna hrefn  
 Fus ofer fægum  
 Fela reordian.  
 Earne secgan  
 Hu him sæt æte speow  
 Ðenden he wið wulf  
 Wæl reafode.

\* \* \* \*

Se wæs fiftiges  
 Fot gemearces  
 Long on legere.

*Militem excitabit.*  
*Sed ater corvus*  
*Alacer super moribundos*  
*Frequens obstrepet.*  
*Aquila dicet*  
*Ut in convivio sibi cesserit*  
*Ubi cum lupo*  
*Cædem depavit."*

\* \* \* \*

*Is (Draco) erat quinquaginta*  
*Pedum mensurâ*  
*Longus in cubili.*

XLIII. [p. 78, l. 15.]

Him ða gegiredan  
 Geata leode.  
 Ad on eorðan  
 Unwaclicne,  
 Helm behongen,  
 Hilde bordum,  
 Beorhtum byrnum,  
 Swa he bena wæs.  
 Alegdon ða to middes  
 Mærne ðeoden,  
 Hæleð hiofende  
 Hlaford leofne.  
 Ongunnon ða on beorge  
 Bæl-fyra mæst  
 Wigend weccan.  
 Wud wrec astah  
 Sweart <sup>1</sup> of swic ðole.

*Illi (Beowulfo) tunc erexerunt*  
*Gothica gens*  
*Tumulum in terrâ*  
*Strenuè,*  
*Galeam suspendebant,*  
*Bellicum clypeum,*  
*Splendidam lorica,*  
*Uti jusserat.*  
*Collocabant tunc in medio*  
*Magnum principem,*  
*Milites lugentes*  
*Domimum dilectum.*  
*Inceperunt tunc in tumulo*  
*Ignem rogi maximum*  
*Milites excitare.*  
*Ligni fumus ascendit*  
*Ater . . . . .*

<sup>1</sup> 'of swic ðole.' Of these words I can make nothing intelligible; nor can I con-

\* \* \* \*  
 Wind blond ȝelæg  
 Oð ðæt he ða banhus  
 Gebrocen hæfde  
 Hat on hreðre.  
 Higum unrote  
 Mod-ceare mændon  
 Mondryhtnes cwælm.  
 Swylce ȝiomorgyd  
 . . . . at meowle

\* \* \* \*  
 Heofon rece sealȝ  
 Geweorhdon ða  
 Wedra leode.  
 . . . seo on lide  
 Se wæs hea and brad,  
 Eðlidenðum  
 Wide to syne.  
 And becn bredon  
 On tyn dagum,  
 Beadu rofis  
 Becn bronda  
 Be wealle beworhton.

\* \* \* \*  
 Swa begnornodon  
 Geata leode

\* \* \* \*  
*Ventus quiescebat*  
*Donec osseam domum*  
*Disruperat*  
*Calor in pectore.*  
*Mente tristes*  
*Animo solliciti lugebant*  
*Regis necem.*  
*Tanquam nemiis*  
 . . . . . *mulier.*

\* \* \* \*  
*Altum ædificium*  
*Exstruebant statim*  
*Æolica gens.*  
 . . . *illud ad mare*  
*Erat altum ac latum,*  
*Navigantibus*  
*Latè videndum.*  
*Et ignem ampliabant*  
*Per decem dies,*  
*Jussu principis*  
*Ignem pyræ*  
*Ad murum erigebant.*

\* \* \* \*  
*Ita lugebant*  
*Gothica gens*

---

strue to my own satisfaction the two lines which follow them in the original,—they are therefore omitted. A trifling alteration would give 'Sweart of swio-tole,' *Niger e claro (igne sc.)*, which would be sufficiently in the character of Saxon phraseology. But we are as yet too scantily acquainted with the language, especially with its poetical forms, to venture unhesitatingly upon conjectural emendation. Were it allowable, I should be disposed to read in the next line 'brond' for 'blond,' and to render it *Ventus pyræ incubuit*.

Hlafordes . . . re .	<i>Principis (interitum ?) . .</i>
Heorð-geneatas	<i>Familiares</i>
Cwæðon ðæt he wære	<i>Dicebant, quod erat</i>
Worold cyningnes	<i>E mundi regibus</i>
Mannum mildust,	<i>Hominibus mitissimus,</i>
And mond rærust,	<i>Et manu fortissimus,</i>
Leodum liðost,	<i>Populo facillimus,</i>
And leof geornost.	<i>Et amoris cupidissimus.</i>



COLLATION  
OF THE COPENHAGEN EDITION OF BEOWULF  
WITH  
THE ORIGINAL MANUSCRIPT  
PRESERVED IN THE BRITISH MUSEUM.<sup>1</sup>

Page.	line.		
3	1	<i>for</i> Hwæt wegar	<i>read</i> † Hwæt we Gar-Dena.
	15	weolcnum	wolcnum.
4	1	Goban	† Gomban.
	6	Ðonne	Done.
	10	. . . . .	. . ase.
	11	Longe	Lange.
	12	wæs	† ðæs.
	17	eafare	eafera.
	19	maðma	. . . nna.
	21	fegiftum	feoh-giftum.
	22	ðina	† . . . rne.
5	4	gestæp	† gescaep.

<sup>1</sup> In this Collation, some few readings, in which Thorkelin has corrected the oversights of the original scribe, are omitted. Some variations, so trifling as not in any way to affect the sense (as Halfdene for Healfdene, Med for Mid, &c.), are unnoticed. Such readings as appear more materially to affect the sense, are distinguished by the mark †. Any attempt to restore the metre, and to correct the version throughout, would have exceeded the bounds, and involved much discussion foreign to the purpose of the present work. This must be left to the labours of the Saxon scholar. It is evident, however, that without a more correct text than that of Thorkelin, those labours must be hopeless. The wish of supplying that deficiency, may perhaps apologize for the occupying, by this Collation, so large a space of a work strictly dedicated to other purposes.

Page. line.

5	8	<i>for</i> waroðe	<i>read</i>	faroðe.
	10	bad		bæd.
6	9	Na læs		Nalas.
	12	Ðonne		Don.
	13	Ða		Ðe.
	18	geðenne		... enne . . . . .d.
	19	Hea — heofod		Heah — heafod.
	21	Geofon — garsæg		Geafon — garsecg.
7	6	Fædor		Fæder.
	8	aft.		eft.
	11	Gamul — guð reow	†	Gamo — Guðreow.
	15	wocon		wocun.
	16	Weorada		Weoroda.
	19	ðæt Elan		ʒ elan.
	20	Scyfinas		Scylfinas.
	23	Here sped ʒywen	†	Here-sped ʒyfen.
	24	worðmynd		weorðmynd.
	25	- - - -		ʒ him his wine-magas.
	26			
8	1	Oð ðe		Oðð ʒ . . . ʒeweox.
	9	ʒefrimon		ʒefrunon.
	12	Geongom		Geongum.
	26	ðis		his.
9	2	Sint	†	Sinc.
	7	længe		lenge.
	10	{ — wæln		10 — wæl-niðe.
	11	{ Ðe —		
	26	worh		we . .
	27	wong		wang.
10	1	ʒebuʒeð		bebuʒeð.
	2	hræðig		hreðig.
	19	Grændel		Grendel.
	20	Mære stapa	†	Mære mearc-stapa.

Page. line.

10	25	for weardode	read	† weardode hwile.
11	1	{ — gewræcte		. . . gewræc
	2	{ Drihten		† Ece Drihten.
	9	uncydras		† Untydras.
	11	Eotnas		Eotenas.
	13	gigantas		gi . . . s.
	17	Geweat		Gewat.
	24	gedricht		gedriht.
12	12	neosian		neosan.
	13	on uhtan		† onuhtan ( <i>conspicua</i> ).
	15	{ Grendles gud	15	† Grendles gud-cræft ( <i>insidia</i> ).
	16	{ Cræft		
	25	wæs		ðæs.
13	1	langsum		longsum.
	3	Fyrst acymb	{ 2 — first	
			{ 3 Ac ymb.	
	11	eaðfynðe		eaðfynde.
14	4	Siðra		Sidra.
	5	weard		wearð.
	19	{	20	† Ne ðær nænig witenas
	20	to		Wenan ðorftas
	23	}		Beorhtre bote
				To banum folnum
				. . . . . Æglæca.
15	11	sele		selu.
	13	{ — gif	13	† gif-stol ( <i>gratia sedem</i> ).
	14	{ Stol —		
16	5	ðeoð		ðeod.
	7	Hedenra		Hæðenra.
	14	Godne hie huru		G . . . ie huru . . . e.
	16	Hercan		Herian.
	18	Ða bið ðam		† Wa bið ðam ( <i>Va illis</i> ).

Page.	line.		
16	26	<i>for</i> seccian	<i>read</i> secean.
17	3	sead	seað ( <i>coquebat</i> ).
	7	langsum	longsum.
	13	mið	mid.
	14	dæða	dæda.
	16	strængest	strengest.
18	6	Ðeah	. . . h.
	7	— forne	. . . .
	13	mighte	mihte.
	16	wisaðe	wisade.
	27	barm	bearm.
19	7	Fann heals	† Famig-heals.
	8	ymb	ymb.
	9	Oðeres	Oðres.
	14	Brun clif	Brim (?)-clifu
	22	seldon	sældon.
20	12	Wie geridan	† Wicge ridan.
	19	wereðe	werde.
	25	And wearde	† Ægwearde. (¹ N. T.)
21	4	Lid hebbende	† Lind hæbbende.
	21	Las	Leas.
22	4	scyld esta	† Se yldesta.
23	4	ærenðe	ærende.
24	12	scylðwiga	scyldwiga.
25	9	Halge diged	Hal gediged.
	12	Seo modo	† Seomode ( <i>manebat</i> ).
	13	Siðfædmed	Sidfæðmed.
	15	scionum	† Scionon.
	19	Ferch	Ferh.

¹ I have added the letters (N.T.) to such errata as are noticed in Dr. Thorkelin's list. That list is, however, for the most part, more incorrect than even his text.

Page.	line.		
25	26	<i>for</i> væs	<i>read</i> † wæs.
26	9	Gegnom	Gegnum.
	14	alwolda	alwalda.
27	4	geatawum	geatwum.
	20	magas	mecgas.
	22	fere ge ad	ferigeað.
28	5	Ven	Wen.
	6	{ — na	
	7	{ Læs — wrec	7 Nalles — wræc.
	25	swo	swa.
29	24	{ — driht	24 † drihtne.
	25	{ Nu	
31	25	Ham	† Hat.
32	3	Wordin ne	† Wordinne. <sup>1</sup>
	13	meowrum	† in eowrum.
	21	wica	† rica.
34	13	ydum	yðum.
	14	mihtes	† nihtes.
	16	ðrec	† wræc.
35	3	Feorme	† Freo-wine.
	13	geræcceað	† ne ræcceað.
	22	feonde	feonde.
37	7	Geslog	Gesloh.
	19	fussum	† furðum.
38	7	Eal ðe	† Ealde.
	20	mæc	mæg.
	21	sæcadan	† sceadan.
39	4	tið	tid.
	6	dag	dæg.

<sup>1</sup> I have preserved this reading of the MS., though probably corrupt. The distich which contains it has, in its present state, no alliteration. It is possible that two lines may have been omitted by the scribe.

Page. line.

39	13	<i>for</i> unto	<i>read</i>	nu to.
	15	sægu		sæggu.
	22	eadon		eodon.
	23	dealle		† dealde.
	24	behold		beheold.
	26	eolowæge		ealowæge.
40	2	hæledæ		hæleda.
	5	maleode		† maðelode. (N. T.)
	21	breccan		brecan.
41	3	mic		inc.
	16	niht		niht.
	24	<sup>1</sup> Swæsne		† Swæsne ✠ ( <i>the Runic abbreviation for eðel.</i> )
42	6	Wyr̥s ange ðingia		† Wyr̥san gethingia.
	19	Sæcdest		Sægdest.
43	8	wit		wið.
	9	Weorian		Werian.
44	6	teach		teah.
45	23	Niceras ni ge ne		† Nicras nigene, ( <i>Monstra novem.</i> )
48	10	Gehynde		† Gehyrdē.
	14	Heleahtan		† Hleahtor.
	15	Swysode		Swynsode.
49	11	hoe		bio.
	25	weal hreon		† Wealhðeow.
50	10	Feord		† Feond.
53	11	anhefe		† anhere.
	14	nelle		† hine.
	22	he ðe		ðe he.
54	4	Ða		Swa.

<sup>1</sup> There is evidently a word wanting here to fill up the metre, for which in the MS. there is a space of about three letters vacant, and the cypher.

Page. line.

54	10	<i>for</i> rine	<i>read</i>	† rine.
	24	weofu		gewofu.
55	6	{ — ride	6	† — sideferth.
	7	{ Ferhð.		
56	6	ðæs he		ðæs ðe he
	23	folmum— <i>and lacuna</i>	†	folmum . . . man.
		<i>of two verses.</i>		
	24	Bræd ða bealo		Onbræd bealo.
	25	He		Ða he.
59	24	Ðidre		widre.
60	10	wen		ren.
	28	a mið		amid.
61	8	geneahte		geneahhe.
	12	fealle		wealle.
	18	— heond	19	heold.
	19	— fæste		to fæste.
62	7	wolda		wolde.
	16	gehwones		gehwone.
	22	billanan	†	billa nan.
63	12	selic homa	†	se lichoma.
	22	dohd		dohl. (N. T.)
	23	Seo now		Seonowe.
65	14	Læðes		Lathes.
	26	bolde		blode.
66	2	gespring		geswing.
67	14	cyðe		cuðe.
	22	So ðe		Soðe.
68	11	wite la	†	fitela.
69	4	wite la		fitela.
	15	ðonne	†	dome.
70	4	forlaten		forlacen.
	23	Scyldinga		⚔ (eðel). Scyldinga.
71	17	Med oðtic gemæt	†	Medo-stig gemæt.

Page. line.

71	18	<i>for</i> Mæg ðah ose	<i>read</i> Mægða hose.
73	7	gebyrod	gebyrdo.
	23	Dæðum	dædum.
74	6	Eafod	Eafod.
	13	clammum	clammum.
75	3	— swa	— swaðeah.
	20	sprecce	spræce.
76	6	Him	ȝ him.
	12	hatem	haten. (N. T.)
77	3	— <i>Insert after 3. † 4</i>	Ealles unsund.
78	5	— mag al	— magas.
	11	facen	....
	26	Feohlsifte	Feohgifte. (N. T.)
79	10	Wisum	Wirum.
	14	scewðan	sceð. an.
81	6	nerne	nefne.
82	20	Hoters	Hoces.
84	7	unwlitme	unflitme.
85	19	and	on.
	26	Hlaw ælan	Hafelan.
86	9	Nesian freondom	Neosian freondum.
	15	winnel	finnel.
89	9	eðrum	oðrum.
	15	trowode	treowde.
90	5	ne	nu.
92	6	Wealh	Fealh.
93	26	Wind weard	Wind-geard.
94	9	hold	hol.
	28	he	hie.
95	22	manne dryht	mandryhtne.
96	16	wis	wif.
	21	gewearð	wearð.
97	7	Wæccendre	Wæccendne.

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97	16	<i>for</i> A ðe	<i>read</i> Are.
	23	Detha	Deað.
98	15	geðywen	geðuren.
99	24	— inwit unne	in wicun.
	25	Wæs	Ne wæs.
	26	he	hie.
100	4	ðegum	ðegn.
	5	Lifigendne	† Unlifigendne.
	15	snoter abad	snotera bad.
	16	alwealda	alfwealda (MS. <i>perperðm</i> ).
	22	seale	stale.
101	15	Haw elan ferodon	† Hafelan weredon.
	24	æsc	† æse.
102	18	sint	† sinc.
103	10	earn	† earm.
	11	weris	weres.
	16	nemdod	nemnod.
	21	Dyrna	Dyrna.
104	20	Geflyme	Geflymed.
	21	Feor	Feorh.
105	2	lyst	† lyft.
	3	restað	† reotað.
	6	Earð git ne con	† Earðgitne const.
	15	Wundini goldi	Wundun golde.
106	3	gumean	gumena.
107	11	Sawel	Sawol.
	21	Niton husa	† Nicor-husa ( <i>monstrorum habitacula</i> ).
	22	— fea ras um	† feara sum ( <i>quatuor aliquos</i> ).
108	8	getholinne	getholianne.
	10	On tyð	† Oncyð ( <i>ignotus</i> ).
	13	Heawelan	† Hafelan.
	24	Cun map	Cunnian (?)

U

Page.	line.		
108	26	<i>for</i> Incras	<i>read</i> † Niceras.
109	13	stæl	stræl.
	18	ofer	eofer.
110	1	Mearu	Mearn.
	17	wraðum	† wrasnum.
111	23	Selfan.	Selran.
	24	nedor ste	† ne dorste, ( <i>non audebat</i> ).
	27	Driht scyre	† Driht-scype, ( <i>Virtutem</i> ).
112	12	No	Nu.
	14	gespræcon	geospræcon.
	19	stole	stæle.
114	12	ærm gestod	ær ingescod.
	13	Hal anlice	Halan . . . lice.
	27	specte	swecte.
115	16	wyr cenne	wyrgenne. (N.T.)
	23	Grædic	Grædig.
116	4	gescæw	gescær.
	5	Fæger	Fæges.
	26	mearu	mearn.
118	22	frea	freea (?)
120	6	Fyf cyne	Fyftyne.
	17	gestod	gescod.
121	13	adreoten	abreoten.
122	3	licost	gelicost.
	4	fortes	forstes.
	6	waras	† rapas.
	15	Hawelan	Hafelan.
123	2	Acne	Eacne.
	16	— hyne	— hi hyne.
	18	on — hrofan	of — hroran.
	21	drusode	drusade.
125	1	wræðe	† wræðlic.
126	2	Wingea	Winigea.

Page.	line.		
126	20	<i>for</i> ðinna sæga	<i>read</i> ðinra secga.
127	11	heor	heort.
	13	Morðes	Morðres.
	19	stede nigge	† ste . . deniga.
128	15	Wreowen	Wreoðen.
	22	eald	eald. 𐌺 (ethel) <sup>1</sup>
129	1	gewyldum	geðyldum.
	28	Eawedum	Eafedum
130	25	modge ðon.	mod-geðonc
133	4	selfe	selre.
	12	Eafoðes	Eafoðes.
	22	Beað	Deað.
	26	hic	hig.
134	20	gestarede	† starige.
135	8	Moðan	Niowan.
	14	metes	gemetes.
	22	beweocene	beweotene.
137	12	secgan	secan.
139	5	guma	guman.
142	1	Aged	Agen (?)
	10	stod	scod.
143	25	Gecwæfde	Getwæfde.
	26	fanug	famig.
147	13	orra	† offa.
148	4	Sige	Sigel.
	9	ongen ðeoes	Ongenðeoes, ( <i>Ongentheow</i> ).
149	1	Iððan	. . ððan, (q. if Syððan).
	6	hide	side.
	10	Hie	Hæ.

<sup>1</sup> The Editor is indebted to Mr. Price for pointing out the value of this Rune here and elsewhere occurring.

Page. line.

150	19	<i>for</i> {	Fyra hwylce	<i>read</i> {	Fyra hwylce . .
	20		{ . . . . .		<i>lacuna nulla.</i>
153	19		grim . . . fa		grim sefa (?)
154	4		Dyre		Dyre iren.
		5 <i>after</i> Dene		<i>insert</i> {	Slogon weoldon
					Wælstowe syððan.
	17	<i>for</i> Mæle			Mæla.
	19	— ðæt			— ðæt sæl.
	26	<i>after</i> wigende			<i>lacuna nulla.</i>
	28	<i>for</i> — oro cene			brocene (?)
155	18	hwam			hwan.
	26	Wæl		†	Sæl.
	29	Feor			Feorh.
157	11	leosade			losade.
158	3	rechtlice			rehtlice.
	22	Mode			Niode (?)
159	28	hreo			hreoh.
	29	geðing		†	geðring.
160	18	fæde			fæge. (N.T.)
161	4	On sylfes			On . . ne sylfes (myne?)
	10	Ic			Ðic (?)
	20	scealde			sealde. (N.T.)
	24	ærest			ærend (?)
163	6	. . . syððan		†	Hyre syððan.
	7	ðego			ðege.
	8	Gebreost			Breost.
	22	Wean		†	Hean.
164	13	sincmaðm ðum		†	sincmaððum.
165	1	hlænnun		†	hlammum.
	20	Oð ðæt ongan			Oððe . . on ongan
	23	{ — — on hea		}	— on hea . l . l . (hea clifu?)
	24	{ . . . . .			
	25	Hord			Hord.—

Page. line.

166	1	<i>for</i> Thær on innan giong	<i>read</i> Thær on innan giong
	2	.....	2 Niða nat . . . hæðnum.
	3	Niða nat . . . . .	3 Horde hond . . . sinc fa.
	4	. . . hæthnum horde	
	5	Hond . . . .	
	6	Since fah	
	10	.....	.... ð . . . ð
	12	sie . . . . .	— sie . ð . . .
	16	weoldum	geweoldum.
	18	— . . rege	} — fære geceod (?)
	19	Sceod	
	24	.....	..... ðea . . .
	26	Weall . . . . .	Wea . . secg syn . . sig.
167	2	Ðæt ðam	Ðæt . . . ðam.
	4	sceapen	sceapian (?)
	5	.....	<i>Dele.</i>
	7	.....	† Sinc æt . . . . . (symle ?)
	11	— gearda	} — geardagum.
	12	Gum	
	24	ðær	ðæs.
168	14	hi	hit.
	22	Dræmna hiwa	Dream . . ah hwa.
169	11	Æfter wigfruman	{ Æfter beor . in Ne mæg byrnan bring Æfter wigfruman.
	13	heals sines	† healf . . . næs.
	14	Hear wan	† Hearpan.
170	2	steaða seceð	Sceapa Opene standum Feðe byrnende Beorgas seceð.
	12	wihte	wihte d . . .

Page. line.

170	13	Hic lacuna incidit quæ <i>XV versibus</i> * respondet absenti- bus.	† * <i>Tribus litteris</i> ; quod supra notavimus.
	22	— sæged	† — wæge.
171	7	— geniwat	geniwad.
	8	Stond	Stone.
	22	— on . . . . .	† . . . . on swefod.
172	26	— gifau	gifan. (N.T.)
174	2	— him	† — ham.
	3	— selst	selost.
175	6	— ðend	— . . . ðend.
176	19	. . . Geatwa	Geatwa.
	20	holme	} 20 — holme . . ig } <i>Lacuna nulla.</i>
	21	- . . -	
	24	Feðe	. . . feðe (?)
178	3	— forht alden	— forh ealden.
179	24	— cwommað	— cwom
	25	ðum—	Maððum—
181	4	Sundr	Sundur.
	5	— like	— lice.
	6	No . . ðon	Noðon.
	7	æðeliges	æðelinges.
182	5	— bestred	— be . . stred.
	6	— heað cyn	† — Heaðcyn, ( <i>nom. pro-</i> <i>prium</i> ).
185	4	Fymble	Symble.
	20	— hodmannis	† — hodman
	21	Ðær	Nis ðær— ( <i>non est</i> ).
184	2	— wigstede	— wicstede.
	6	Weal linde	† Weallende.
185	6	— hreosna	— Hreofna, ( <i>Rafnis</i> ?)
	7	Atolne	Eato . . .

Page.	line.		
186	8	<i>for</i> Eðel earð	<i>read</i> Eard eðel.
	12	— to	— in.
	15	— gecysan	— gecyran.
	21	— wis	— ðis.
187	24	Utgereced	Utgeseceð.
188	12	— hatres	— hattres.
189	9	— scyre	— scype.
190	1	Stod on	Stodan.
	9	ðeod	Deop
	23	— fricean	— friclan.
191	21	— gescire styndan	— gescipe scyndan.
192	7	— gewat	— gewac.
	9	Bac	Bat.
193	6	— len	— læn.
	9	He	Hwy—(?)
194	3	— waga	† — wiga.
195	4	— onlean	† — onela.
196	2	Gewat	† Gewac.
	12	— geton	† — geheton.
	22	The	The he.
198	9	Urum sceal	† Sceal urum ʃ.
199	7 }	— bord	
	8 }	Wið byrne rond	† 8 Bord . . . rond byrne.
	20	— heawolan stoð	— heafolan stod.
200	18	Breran	† Biteran.
	24	— eorles	— eorl.
	26	— and cendum	— andcendu.
201	3	Hea wolan	† Heafolan.
	8	Modor	Nioðor (?)
	10	Ðæt	ʃ ʃ
203	2	— bleace	— bleate
	5	Gund drogen	† Gedrogen
	6	— was	— ða was.

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204	17	<i>for</i> — be areafod	<i>read</i> † — bereafod.
	18	— onof ostic	† — on ofoste.
	23	— fest	— seft (?)
206	20	— holdon	† — hlodon.
207	4	— forhogde	† — for horde.
	5	— weallande	— weallende.
	8	— onof ostic	† — on ofoste.
208	7	— swylc	† — swylt.
	12	— gene	— gena.
	26	— bremcingas	† — Brentingas.
209	12	— fyrd	— wyrd.
	14	— sceapte	— sceafte.
	18	Ginfæste	† Gingæste.
210	15	— sceawede	† — scearede.
	16	Homena	Homera.
	21	— lyfde	† — lyfte.
	26	— feoll	— gefeoll.
211	12	Wæccende wearð Dryht maðma dælde A ðe	11 † wæccende
			12 Weard onfunde
			13 Buon on beorge
			14 Biowulfes wearð
			15 Dryht maðma dæl
			16 Deaðe.
	24	— ða reðum	† — dareðum.
212	20	— gebete	† — begete.
213	2	— eow	† — eored.
214	14	Lond drihtes	† Londrihtes. (N.T.)
	24	— edwic	† — edwit.
215	10	Wiðer	† Niwra.
216	18	— gehnægðum	† — gehnægdon.
	26	— syððan	— asyððan.
217	7	— hreðlic	† Hreðling ( <i>Hretlis filius</i> ).
218	10	— gealc	— galg.

Page. line.

218	12	for Freofof	read Frofof.
220	8	Swa	† Swat. (N.T.)
	27	Hares byrste	† <i>Versus aliunde illatus</i> (v. pag. 221, l. 24) <i>deest in MS.</i>
221	24	Harres	Hares.
	26	.....	† <i>Lacuna prorsus nulla.</i>
	27	....	He..
222	1	Leana leodum	† Leana . . . . leodum.
	11	— locendra	— locenra.
	16	— geflugon	† — geslogon.
	24	— hawo	— hafo.
	28		Frean.
223	7	Folced	† Folcred.
	10	— ofost	† — ofost betost.
	20	— gecea	— gecea . . . d (gecearfod ?).
	21	.....	† <i>Lacuna nulla.</i>
224	7	Ealland	Elland.
	19	— reowdian	† — reordian.
	22	— herið	† — he wið.
225	1	Weord	Weorod. (N.T.)
	20	— lað . . . .	— laðne . .
227	24	Diore	† Diope.
229	12	— mit	— mid . . ge.
	15	....	. ut .
	16	Minum	† Cyning minum.
	18	.....	† <i>Lacuna nulla.</i>
	19	and	Is and.
230	3	— felan	† — welan.
	10	— geonge	† — genoge.
231	16	— torne	— corthre (?)
232	4	Læfe	Læne.
	20	— gegredan	— gegiredan. (N.T.)
	25	— brondum	† — bordum.

Page. line.

233	7	for Bæt	read † Bæl.
	11	Swongende	Swogende.
	13	— brond	— blond.
	20	— giomorgyd	20 giomorgyd
	21	..... under	† .... at meowle .... under
	23	Secg	Serg.
	24	..... neah	} 24 † Neahlæs ðæt hio hyre 25 ..... gas.
	25	Ðæt hio hyre	
	26	.....	
	27	..... gas	
	28	— wa ...	— wæl.
234	1	... Ylla	Ylla.
	2	— hafda	— h . . a . d.
	6	.....	} 6 † . . seo onlide.
	7	.....	
	17	.....	† <i>Lacuna iterum nulla.</i>
	18	Snotre	F . . . Snotre.
235	3	— lifað	— lifað . .
	4	.....	† <i>Lacuna nulla.</i>
	5	— hi	— hi . . .
	6	.....	† <i>Lacuna nulla.</i>
	7	— hlef	— hlæf.
	9	Ætheling	Ætheling . . . .
	10	.....	† <i>Lacuna nulla.</i>
	12	.....	† <i>Lacuna nulla.</i>
	13	.....	. . . <i>Lacuna tribus tantum li-</i> <i>teris respondens.</i>
	19	.....	<i>Lacuna nulla.</i>
	21	— gen	} 21 — gen . . bið.
	22	. . . . bið	
236	2	— lac haman	† — lichaman.
	6	— . . . .	— . . . re.
	9	— cyning	— cyningnes.

Page. line.

236 10 *for Monne* *read Mannum.*  
 13 ——— leof ——— lof.<sup>1</sup>

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<sup>1</sup> The Saxon scholar, especially if he refer to the original MS., will, I fear, discover that the present Collation needs in many places both additions and corrections. It will however, I trust, afford a text sufficiently faithful for every essential purpose. Much must still be left to his own conjectural skill, particularly in the interpretation of those expressions which, though printed and indeed frequently written as separate words, are in fact compounds (as 'sige-hreðig,' p. 10; 'on-uhthan,' 'gud-craeft,' p. 12. &c.). This circumstance has frequently escaped the notice of Thorkelin. It will be necessary also in many cases, even before an attempt is made to translate a passage, that it should be restored to its real metrical arrangement. This will require a proper attention to the alliteration, and an ear practised in the rhythm of Saxon verse. It is needless to point out the numberless instances in which Thorkelin has failed from inattention to the peculiarities of collocation, especially the Parallelism, as I have ventured to term it, by which the poetical diction of our ancestors was distinguished.

## NOTES TO BEOWULF.

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Page 35. *Warrior Danes.* The country of our hero affords additional grounds for ascribing the poem, in its present dress, to the Dano-Saxon period of our history; perhaps to one of the bards who are known to have graced the court, and shared the patronage of the munificent Canute. In earlier times, the exploits of a Danish chieftain would scarcely have been a popular subject. That the fiction however was, in its original form, of an antiquity considerably more remote, I am still disposed to believe; for the following among other reasons: 1. The poet displays a very intimate knowledge of the history of Jutland during its division into five principalities (Fif-el), that is, before the eighth century. 2. He refers to a northern superstition (see p. 55, and note) as old as the age of Tacitus. 3. If any weight be allowed to the arguments advanced in favour of the antiquity of "The Song of the Traveller," Hrothgar and Hrothwulf must have flourished before the middle of the fifth century; and without the intervention of poetical tradition (evidently the earliest species of northern history), it can hardly be supposed that their memory should have reached the era of Canute. It might be objected, that upon the hypothesis of Beowulf's having actually existed about the year 450, a very considerable length of time must have been required before his adventures would assume the fabulous character which they wear in the poem. That a period, however, far short of five or six centuries would be amply sufficient for this purpose, is proved by the analogy of numberless similar fictions; those, for instance, concerning Regner Lodbrog, and our own Richard the First. 4. The language of the poem, in its present dress, is nearly identical with that of the Exeter Manuscript (expressly stated in Bishop Leofric's deed of gift to be En-

glish). Yet its materials are evidently Danish. Can it be shown that the Danes and Anglo-Saxons of the tenth and eleventh century employed precisely the same dialect? (yet see the Essay on the Danish Tongue annexed to *Gunnlaug's Saga*). On these grounds I am inclined to attribute the *original* Beowulf to the eighth, if not the seventh century. After all, many may be rather disposed to regard the whole story as the mere creature of the Scald's imagination, and to doubt whether there be any tenable grounds for ascribing to it an antiquity higher than that of the only manuscript in which it is extant. It may here be mentioned, that after careful examination, I would refer that manuscript to the eleventh rather than, with Astle and Thorkelin, to the tenth century.

P. 35. *Scaldic literature.* It has been often remarked, that the traditional documents relating to the early history of Denmark are far less numerous than those which illustrate the neighbouring provinces of Sweden and Norway. The Tale of Beowulf evidently belongs to a class perfectly distinct from the mythical or mythico-historical cyclüs of the Eddic muse. (See Preface to the 2nd vol. of Sæmund's *Edda*.)

*Scefing.* I have here ventured to deviate, perhaps rashly, from the version of Thorkelin. The original has 'Oft Scyld Scefing,' which he renders *Sæpe Scyldus Scefides*. A Scyld, however, or Skiold (see Saxo Grammaticus, p. 5), is so constantly placed at the head of the Danish genealogies, that I have considered the word 'Scyld' in this passage as equivalent to 'Scylding,' and 'Scefing,' as his descendant.

*Beowulf.* It should be noticed that this elder Beowulf appears to have no connection with the hero of the poem.

*Scylfings.* Skelfr (says the prose Edda) was the name of a war king (Herkonungr). His posterity are called Scylfings, and live on the shores of the Baltic. (Thorkelin, in Ind., who supposes them to be the Sueones of Tacitus.)

P. 36. *Heorot.* See a description and plate of one of these an-

cient mead-halls in *Gunnlaug's Saga*, p. 164. Thorkelin conjectures it to have occupied the site of the present Hioring in the district of Aarlborg.

*Of him who first outspread.* Thorkelin has noticed the similarity which the song of Iopas in Virgil (*Æn.* i. 740,) offers to that of the Danish bard, as a proof that the original author of Beowulf might have been a Pagan. The writer, however, or translator of the poem in its present form, was evidently a Christian, and probably omitted or modified many traces of heathen superstition. The coincidence, however, is very remarkable; unless we suppose the translator to have been acquainted with Roman literature, which is not very probable.

P. 37. *The Grendel.* The explanation given of this name by Thorkelin seems forced. He apprehends that the Saxon translator mistook the original Loki (the evil spirit of the Edda, from Loki, *ignis*) for Loka, *crates*, and rendered it therefore by Grendel (*crates*, *repagulum*, A.S., v. Lye, *in voce* Grendl). If etymology were a safe ground, I should be rather disposed to regard the word as signifying originally "the Captive or Prisoner," whence it might readily come to be used as a synonyme for the evil spirit, and transferred, as the term fiend and others, to all beings supposed to partake of his nature.

*Helruna.* From 'helan,' *celare* (whence Hell,) and 'runa,' *littera*, seems to afford the most plausible etymology of the celebrated Alrunæ. See Keyser 371, &c. and others. These powerful Runes are enumerated in the Brynhildar Quida (*Edda*, vol. 2. p. 195-6-7).

*Jutes Ylfes and Orcneas.* Eotenes, the Jotna of the Volu-spa, and the Ettins of our early romancers and ballad-writers (see Scott's *Sir Tristrem* 344, and Jamieson's *Sc. D. in voce* 'Eyttin'). I have translated Jutes and Geates, Goths, on the authority of Thorkelin. The Ylfes, our own Elvès, are the Alfr of Eddic mythology—the remains also, in the opinion of the northern antiquaries (see Alfr in the Glossary to *Edda*, vol. 2), of some other aboriginal tribe. The Orcneas I do not recollect to have met with elsewhere under this

disreputable character. Can they be the early inhabitants of the Orkney Islands? Grendel evidently belongs to the same class of semi-mythological personages as the Polyphemus, and the Cacus and the Πιτυοκαμπτης (see Plutarch. in *V. Thes.*) of classical antiquity. In later ages, a Highlander, an American Indian, or even a runaway Negro, have assumed, in the eyes of their more civilized neighbours, the same aspect of terror and mystery.

P. 39. *Whence and what.* Compare Hom. *Odys.* Γ. 71.]

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;  
ἢ τί κατὰ πρῆξιν, ἧ μαψιδίως ἀλάλησθε  
Οἶά τε ληϊσηρὲς ὑπεῖρ ἄλλα; τοί γ' ἀλόωνται  
Ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες.

*Soonest were best.* Compare *Odys.* Θ. 548.

Τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν,  
Ὅ,ττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.  
Εἰπ' ὄνομ' ὅ,ττι σε κείθι κάλεον μήτηρ τε πατήρ τε,  
Ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊετάρχουσι.  
Εἰπέ δέ μοι γαῖάν τε τεῆν δῆμόν τε πόλιν τε·

P. 41. *Of the well hearn stone.* Thus Homer characterizes Athens as *ευρυαγυια*, and describes the *Αγορη* of the Phæacians as being

Ῥυτοῖσι λάεσσι κατωρυχέσσ' ἀραρυῖα. *Od.* Ζ. 267.

P. 42. *Vendelic race.* This tribe occupied, in the reign of Charlemagne, the northern extremity of Jutland (see D'Anville's Map).

P. 43. *Homeric heroes.* Compare *Odys.* Ι. 19.

Εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν  
Ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει.

P. 44. *Unsorrowing.* It is said by Pomp. Mela, that the Getæ rejoiced rather than mourned at the death of their friends (see

Keysler, 192). I have met with the expression of a similar feeling in some other Northern remains, but have lost the reference. It would be indeed a natural result of the belief that all who fell in battle were immediately received into Valhalla.

44. *By Weland's art.* Compare *Odys. H. 93*. Of the traditions concerning Weland more will be said in a succeeding article.

P. 44. *Hunferth.* This mode of trying the courage and talent of a stranger seems to have been not uncommon in the ruder ages. The behaviour of the son of Alcinous to Ulysses (*Odys. θ. 159*) is much in the same character. Thorkelin (*Ind. v. 'Contentiones'*) refers to *Gumlaug's Saga*, p. 71, and the note attached. Though Hunferth's own courage is stated to be problematical, he does not appear to have been regarded in the same contemptible light with the Homeric Thersites. Beowulf himself, as we shall see hereafter, presents him with a sword. Thus Sinfroth (see *Handingsbana. Edda*, vol. 2. p. 73,) is praised for a like talent.

Er svara kunni	<i>Is responsa callebat</i>
Or við auðlinga	<i>Et cum nobilibus</i>
Orðom scripta.	<i>Verborum altercationem.</i>

His *flyting* with Gudmund is a curious and much coarser specimen in its kind than that of Hunferth.

[*Additional Note by the Editor.*]

P. 49. *The subject of his Song is little more than barely indicated.* A Danish critic, Mr. Grundtvig, has with much sagacity pointed out, in the song thus briefly recited, an allusion to the achievements of one of the principal heroes of the cycle of romance common to the *Edda* and *Volsunga Saga* of the North, and the *Nibelungen* of early German poetry. The story here recorded really relates to Sigmund Wælsing—the father of the Eddaic Sigurdr Volsungr—to whom, according to that version of the story, the

slaughter of the dragon ascribed by the Saxon poet to the parent is transferred. The corrupt text of Thorkelin, who reads (p. 68)

Ðæt he framsige  
Munde secgan,

instead of

Ðæt he fram Sigemunde  
Secgan hyrde—

at first concealed this allusion, and rendered the whole passage unintelligible. I refer to the equally amusing and learned Preface to the new edition of Warton's *History of English Poetry*, p. 94, for some further and interesting observations on this passage.

P. 50. *Frisians, a Finnish tribe.* Thus in *The Song of the Traveller* we have 'Finfolc Fresna cynne.' (p. 13. 1, 2.) It should however be stated, that the obscurity which pervades the whole of this episode is considerable; and that Thorkelin (perhaps with justice) considers the term 'Fin' as the proper, and not the generic name of the Frisian leader.

[*Addendum by the Editor.* Thorkelin is undoubtedly right in considering Fin as a proper name. The passage cited from *The Song of the Traveller* ought to be read 'Fin Folcwalding, Fresna cynne.' 'Fin, the son of Folcwald' (who also is mentioned in *Beowulf* as 'Folcwalda'), ruled over the Frisian race.' The ingenious scholar who has conducted the new edition of Warton's *History of English Poetry* has satisfactorily proved the subject of this episode to be identical with that of the fragment on the battle of Finsburh (published in the Appendix to the present work). He remarks that in *Beowulf* the actors are Fin, Hnæf, Hengest, Guthlaf and Oslaf. In the fragment the same names occur, with the substitution of Ordlaef for Oslaf; the scene in either piece is Finnesham or Finnesburh, the residence of the before-mentioned Fin—who, as we have seen, is also mentioned in *The Song of the*

Traveller. He considers it probable that in these lines we have an allusion to the founder of the kingdom of Kent, and not to a purely fabulous personage of the same name; and he inquires whether Fin may have been a Celt, and whether the Gaelic antiquaries *can* connect him with any Erse sovereign bearing this name. But I must confess myself far from satisfied of an identity which seems to have nothing beyond a mere appellative, so likely from its derivation to have been common, to support it; nor can I concur in the challenge thrown out to Gaelic antiquaries, who assuredly *can connect* together many more persons and things than were ever so united in sober history.]

P. 51. *Hrothgar with Hrothulf*. See The Song of the Traveller, p. 14. l. 89.

P. 52. *The most splendid collar*. This is described as 'Bro-singa mene' (q. d. a blazing or bright collar), the Eddic name for the necklace of Freya. If I understand the passage, the ornament in question is said to have belonged formerly to Hermanric—to have been given afterwards by Beowulf to Higelac, and worn by him for the last time when he fell in battle with the Frisians. It is described as set with precious stones (Eorclan-stanas).

P. 52. *Evil-minded woman*. The original expression is stronger and more remarkable, 'gallows-minded' (galga-mod).

P. 55. *Monsters of the Flood*. Orig. 'Nicerars'—the Neckar and Nicker of later fabulists. (See Keysler, 261, and Jamieson's *Dict.* art. *Nicneven*.) Thorkelin regards them as sea-horses or *nags*.

55. *The savage boar's rude semblance*. Thus at p. 85, ed. Thork. in describing the army of the Scylding, the poet tells us

Wæs æð gesyne	<i>Erat facilis visu</i>
Swat-fah syrce,	<i>Sanguine madens lorica,</i>
Swin eal zylden	<i>Aper auro obductus</i>
Eofer iren heard.	<i>Super ferrum (galeam) durum.</i>

This appears to have been among the earliest superstitions of the Gothic tribes. "*Matrem Deum venerantur; insigne superstition-*

*nis formas Aprorum gestant ; Id pro armis omnique tutelâ securum Deæ cultorem etiam inter hostes præstat.*" Tacit. *M. G. de Æstius*. (See Keyser, 158-9, and the Glossary to Edda, vol. 1, under Hildisvini.) In the Saga of Hrolfe Kraka, the traitor Adils has an enchanted boar for his defence, and an amulet in the form of a ring named Soya-Gris (Sweden's Boar).

[Here the copy transcribed by the late Author for the press terminated : but there were also extant some scattered references indicating the subjects which he had further intended to illustrate. These have been thrown together by the Editor into the following additional notes.]

P. 56. *His good sword Hrunting.* We may compare with this description that preserved by Snorro of the sword presented to the young Haco by king Athelstan (*Harald Harfagers Saga*, c. 43). It had a handle of gold, and an edge so keenly tempered that it could cleave a millstone with ease ; whence it was named ' Quern biter.'

P. 57. *A wondrous brand.* The well-known Tyrting, reclaimed by the adventurous Hervor from her father's sepulchre, was a weapon resembling this in its history and properties. See *Hervarar Saga*.

P. 62. *Gold-enwreathed prow.* One of the most remarkable vessels of Northern romance was that bestowed by the enchantress Brana (whose story resembles that of Medea) on Halfdan. (See *Halfdans Saga*, c. 12, in *Nordiska Kiampa Dater*.) " Then," said Brana, " that ship will I give thee, Halfdan. I have spent the winter in its construction—it shall convey thee with a favourable breeze wherever thou wouldest sail—it is a dragon-shaped bark, and shall be called Skranti."

P. 65. *The fire-drake came.* This race of reptiles, formed doubtless by a poetical exaggeration of the real attributes of the

larger serpents inhabiting southern Asia (the cradle at once of the original colonists of Europe and of the original materials of those fictions which subsequent ages have but re-produced under varied combinations), has ever constituted a prominent feature in romantic narrative. The names by which it is described in the present poem are 'Wyrn' and 'Draca,' with the compounds 'Fir-draca' (the fire-drake), 'Eorth-draca' (the earth-drake), 'Eorth-scrafa' (the digger of the earth); and the epithets derived from its imputed habits, 'hordes weard' (the guardian of the treasure), and 'beorges weard' (the guardian of the mountain). Names evidently derived from the same roots are found in all the Teutonic dialects, and indeed in most of that larger group of cognate languages which has been denominated Indo-European. Thus we have the Icelandic 'Ormr' and 'Dreka,' the German 'Wurm' and 'Drach,' the Latin 'Vermis' and 'Draco,' the Greek 'δρακων,' the Celtic 'Draig'—and the Persian 'Kirim.' Nor were the names alone of these monsters identical. The fictions of classical and Gothic antiquity agree equally in their general attributes, and particularly in that (more remarkable, perhaps, because underived from any natural reference to their actually existing prototypes) which assigns to them the custody of hidden treasures. This is obvious in the dragon-guardians of the golden fleece, and of the fruit of the Hesperidæ. Indeed, the idea was proverbially familiar; thus Martial (lib. 12. Ep. 45.) reproaches a miser in the following terms,

*Incubasque gaze  
Ut magnus draco quem canunt poeta  
Custodem Scythici fuisse luci.*

And Phædrus puts a similar application (lib. 4. Fab. 19.) into the mouth of the fox, who, in digging its earth,

*Pervenit ad draconis speluncam ultimam,  
Custodiebat qui thesauros abditos.*

The griffons watching the gold ravished from them by the Arimaspi.

is a tale of the same class. In the romantic fictions of Persia combats between heroes and dragons often occur. In the wars of that nation with the Roman empire we read of the 'Persici dracones' among its military standards: hence in the lower ages of the empire they were adopted by the Romans themselves, and thus probably introduced among the Britons, whose Pendragon is said to have derived his title from their use.

Belzoni found a similar tradition, of a serpent watching over an hoarded treasure, prevalent near the cataracts of the Nile at Assouan.

But it is in the school of Northern fiction that these traits are most prominently developed, and in this quarter Saxo Grammaticus (lib. 2) has especially localized it.

*Insula nonlonge est præmolibus edita clivis  
Collibus æra tegens et opimæ conscia prædæ;  
Hic tenet eximium, montis possessor, aceruum  
Implicitus gyris Serpens, crebrisque reflexus  
Orbis et caudæ sinuosa volumina ducens,  
Multiplicesque agitans spiras virusque profundens.*

The story of the slaughter of one of these animals (or rather of Fafner transformed into that shape) by Sigmund the Wælsing, has been already mentioned as the subject of the song introduced by the Scop in Canto XIV. of this poem. This adventure, as transferred to his descendant Sigurdr Volsungr, constitutes the foundation of the principal cyclus of romantic story contained in the Edda. In the Sigurdar Quida will be found a description of the conflict of the hero and the monster—of his den and of its treasures,—among which were the helm of terror (Ægishialmr)—resembling in the panic it struck into adversaries, no less than in name, the classical ægis,—a golden cuirass, and the sword Hrotta.

There is a considerable similarity, in the close of the career of Beowulf by the agency of one of these monsters, to the death of the Emperor Otnit, as recorded in the German *Heldenbuch*, who in

like manner, after a long course of heroical achievements, was induced, by the dreadful ravages committed upon his subjects by a brood of dragons, to reassume his arms (notwithstanding the earnest remonstrances of his friends) in a war of extermination against them. He succeeded in his object, but sacrificed his own life to its accomplishment.

P. 74. The mariners  
That drive afar to sea, oft as they pass  
Still point to Beowulf's tomb.

Compare *Iliad* H. 86.

Σῆμά τέ οἱ χεύσωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.  
Καί ποτέ τις εἶπῃσι καὶ ὀψιγόνων ἀνθρώπων,  
Νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·  
Ἄνδρὸς μὲν τόδε Σῆμα πάλαι κατατεθνηῶτος.

And *Odyssey* Ω. 80.

Μέγαν καὶ ἀμύμονα τύμβον  
Χεύαμεν Ἀργείων ἱερὸς στρατὸς Αἰχμητῶν  
Ἀκτῇ ἐπὶ προυχούσῃ ἐπὶ πλατεῖ Ἑλλησπόντῳ,  
Ὡς κεν τηλεφανὴς ἐκ ποντοφίν ἀνδράσιν εἴη.

P. 78. Having dispatched some of the party to obtain from far the wood necessary for the funeral pile. Thus Homer *Iliad* Ψ. 110.

ἀτὰρ κρείων Ἀγαμέμνων  
Οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας, ἀξέμεν ὕλην,  
Πάντοθεν ——— κ.τ.λ.

The whole subsequent narrative of the obsequies of Beowulf, and especially the description of the construction of his tumulus, will remind the classical reader of the similar rites as paid to Patroclus, *Il.* Ψ; to Hector, *Il.* Ω; and to Achilles, *Odyssey* Ω.

Indeed, in no part of their customs is that family resemblance which pervades almost all the European tribes, and connects them with those of India, more decidedly marked than in those which relate to the last honours paid by surviving piety to the dead. The Στηλαι of Greece, and the monumental stones of Scandinavia (see Keysler),—alike illustrate the conspicuous tower reared over the remains of the hero of the present poem : and we find the practice of committing arms and treasures to the same tomb with their transitory possessor (here instanced in the burial of a portion of the dragon's hoard) equally prevalent in Hellas (see the account of Periander the Corinthian, Herodot. *Terpsichore* 92), in Scythia (Herodot. *Melpomene* 71), in Gaul (Cæsar *B. G.* 6. 19), and in most of the ancient European tribes. (See also for many similar examples in the North, the History of Snorro Sturleson.) Indeed, the community of feeling on this point extended so far, that we find the sacrifice of widows on the funeral piles of their husbands recommended in Scandinavia no less than in India. Thus in the Eddaic narratives of the Volsungr heroes, Brynhilda is recorded as so devoting herself to the manes of Sigurdr. Bartholinus l. 2. c. 10 & 13, may be consulted on these subjects.

The practice of burning the dead appears to have continued among the Gothic tribes until their conversion to Christianity. It is expressly forbidden to the continental Saxons by an ordinance of Charlemagne yet extant.

END OF THE NOTES TO BEOWULF.



## **A P P E N D I X.**

**Z**



## APPENDIX.

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WHILE the preceding pages were passing through the press, the hand of death imposed an abrupt termination at once on these literary relaxations of an active leisure, and on those pursuits of higher moment and graver character which occupied, as they demanded, the more serious attention of the Author. Had the design of the present work been completed, according to his original intention, a valuable manual of the poetry of the mother dialect of the English language would have been added to the stock of our literature, and a greater degree of attention than it has yet excited might have been called forth towards a subject claiming, at least, no mean degree of philological interest, and recommended to the student of this country by those associations which bind nations, no less than individuals, to their ancestry. For the execution of the remaining portions of these "Illustrations," the materials collected were large and original, consisting more especially of transcripts from the MS. volume of Saxon Poems bequeathed by Bishop Leofric to his cathedral church of Exeter; but these were for the most part unaccompanied by translation or comment, and formed in their actual state only the rough MSS., from whence characteristic specimens would have been by a subsequent examination selected. Had the individual, upon whom the melancholy but yet gratifying task of editing these remains has devolved, been more highly qualified than he could feel himself to be for such a task, he would yet have declined an undertaking which must have issued in the compilation of a new work of his own, and deprived, in some measure, the pre-

sent volume of its most appropriate character, as a simple memorial of its accomplished author. He has therefore considered himself as precluded from any attempt to complete the whole design, and restricted to the object of arranging such of its scattered fragments as were extant, in a state sufficiently prepared for immediate publication. Of these many have already been printed in the volumes of the *Archæologia* as communications to the Antiquarian Society. But it seemed desirable to collect these separate papers together, and thus to present a connected view of the contributions made to this single branch of literature by a departed scholar, remarkable for the extent and variety of attainments, which at the very period when they might have promised to be most productive, were suddenly arrested in their course; and yet more happily remarkable for the due subordination of them all to objects and pursuits which alone could not be thus interrupted.

In arranging these fragments it is the desire of the Editor to preserve, as far as possible, the composition of the Author without alteration or addition. They will, however, be disposed under the heads which they would have naturally occupied in the development of the original design; and such brief introductory notices will be prefixed, as may show the relative bearing of each, and exhibit a general outline of that design, accompanied by specimens of the several parts. In this form, the *utility* of the work, as a guide to the study of Saxon poetry, will, in a considerable degree, remain; although the higher interest, which the taste of the author, could it have been exerted in the full illustration of the subjects thus nakedly indicated, was so well calculated to impart to them, is indeed irremediably lost.

## No. I.

## THE BATTLE OF FINSBOROUGH.

## A FRAGMENT.

## INTRODUCTORY NOTICE BY THE EDITOR.

THIS fragment claims the next place to Beowulf, not only as having constituted a portion of a similar historical romance, but because the very action to which it relates forms the subject of one of the songs introduced by the minstrel of Hrothgar in that poem. (See the end of the 16th and beginning of the 17th Canto, and the Notes.) The history to which it refers appears to be (so far as it can be collected from these sources, which are not without considerable obscurity) that of a war between the Danish Scyldings then subject to Healfdane, and led by his thane Hengest, and the Frisian Eotens or Jutes, whose king Fin the son of Folcwald is besieged in his royal city, called from himself Finsham or Finsburh.

In the poem of Beowulf the minstrel commences his song on this subject by describing the grief of Hildeburh, who seems to have been the queen of Fin, and whose son Hnæf had been slain in a battle issuing in the defeat of her husband, and followed by an inglorious treaty, in which he was obliged to surrender half his dominions, and pay ample tribute. The queen obtains leave to celebrate the obsequies of her son; and according to the custom of the age commits his body to the flames. It should further appear that the terms of this treaty were violated by Fin; for we find that

after the interval of a winter, when the sea was again fit for navigation, Hengest undertook a second expedition against the city of Fin, who fell in its defence, his queen being led captive to Denmark in the victor's train.

The present Fragment appears to relate to the event of this second expedition, and describes the final attack of Finsburh, after a defence protracted through five days.

It was discovered by the celebrated Hickes, on a single leaf bound up with a MS. volume of Homilies preserved in the Archbishopal Library of Lambeth, whence he transcribed and published it in the first volume of his *Thes. Ling. Septentr.* p. 192, without a translation.

It was republished in the present form, with a literal Latin and metrical English version, as a communication from the author of these Illustrations to the *Bibliographia Britannica*.

At that time, however, the author had enjoyed no opportunity of consulting the parallel narrative recorded in the poem of Beowulf; and the imperfection and consequent obscurity of the fragment itself, in its unillustrated state, led him erroneously to consider Hengest as a Saxon chieftain, and the wounded leader mentioned in the concluding lines as having been the general of the invaders; whereas it seems almost certain that Fin himself, the king of the besieged city, must be the party meant. The editor has therefore been induced to make the few substitutions pointed out in the notes; and in one or two other lines has altered "our chief" to "the chief," with the same view.

If the editor is not deceived, the fragment in the Exeter MS. describing a ruined city once the abode of the Eotens, entirely desolated by war and fire, probably relates to the same destruction of Finsburh. This fragment is included among the specimens extracted from the MS. in question in a subsequent article of this Appendix.

In the present fragment (according to the translator's conception of its meaning) the commander of the besieging army is represented

as addressing and receiving an answer from the leader stationed at the principal gate of the fortification, in a manner which may faintly remind the reader of some of the dialogues which Homer has occasionally put into the mouths of his contending heroes.

* * * *	* * * *
- - - nas byrnað	- - - accendit
Næfre hleoðrode	<i>Nunquam clamavit</i>
Ða hearo geonȝ cyning.	<i>Exercitus juvenis rex.</i>
<sup>1</sup> Ne ðis ne dagað eastun,	<i>Neque elucescit (dies) ab oriente,</i>
<sup>2</sup> Ne herdraca ne fleoȝeð,	<i>Nec belli draco volat,</i>
Ne her <sup>3</sup> ðisse healle,	<i>Nec exercitus aula,</i>
Hornas ne byrnað.	<i>Pinnacula accendit.</i>
Ac her forðberað,	<i>Sed exercitus egreditur,</i>
Fugelas singað,	<i>Volucres cantant,</i>
Gylleð græghama,	<i>Strepit cicada,</i>
Guð-wudu hlynneð,	<i>Belli trabs resonat,</i>
Scyld scefte <sup>4</sup> oncwyð.	<i>Clypeo cuspis alliditur.</i>
Nu scyneð ðes mona	<i>Nunc fulget luna</i>
Waðol under wolcnum.	<i>Errans sub nubibus.</i>
Nu arisað wea-dæda,	<i>Nunc surgunt doloris acta,</i>

<sup>1</sup> The exact meaning of the whole of this first clause is somewhat obscure. Its general purport, however, appears to be either that no warlike demonstrations were made during the daytime, or that the army, while preparing for and marching to its nocturnal attack (the sun not having yet appeared in the east), proceeded at first silently and without violence.

<sup>2</sup> The metaphor, by which the arrow is described in this line, may remind the classical reader of a similar expression in the splendid passage which Æschylus has put into the mouth of Apollo in his *Eumenides*: l. 176.

"Μη καὶ λαβὼν πτερόν ἀργυρεὴν ἔρπν."

<sup>3</sup> In this and in all other places where the article does not appear to be properly *demonstrative*, I have omitted to translate it.

<sup>4</sup> This word I apprehend to be compounded of 'on,' *super*, and 'cwedan,' *dicere, sonare*. It will then mean *sounds upon*.

De ðisne folces nið	<i>Quæ hujus populi inimicitia</i>
Fremman willað.	<i>Perficere debet.</i>
Ac onwacniðgeað nu	<i>Sed expergiscitur nunc</i>
Wigend mine.	<i>Bellator meus.</i>
Habbað eowre landa,	<i>Habet vestram terram,</i>
Hie geað on ellen,	<i>Altè graditur in virtute,</i>
Windað on orde,	<i>Versatur in principatu,</i>
Wesað on mode.	<i>Sapiens est in consilio.</i>
Ða arras mænig	<i>Tunc surgebat plurimus</i>
Goldhladen ðegn;	<i>Auro ornatus ductor;</i>
Gyrde hine his swurde.	<i>Accinxit sibi gladium.</i>
Ða to dura eodon	<i>Tunc ad fores ibant</i>
Drihtlice cempa	<i>Nobiles bellatores</i>
Sigeferð and Eaha,	<i>Sigeferth et Eaha,</i>
Hyra sword ȝetugon,	<i>Sibi gladium accinxerunt,</i>
And sæt oðrum durum	<i>Et ad alias portas</i>
Ordlaf and Guðlaf,	<i>Ordlaf et Guthlaf,</i>
And Hengest sylfe	<i>Et Hengist ipse</i>
Hwearf him on laste.	<i>Ferebat se gressu.</i>
Ða ȝyt Garulf	<i>Tunc etiam Garulfus</i>
Guðere styrode,	<i>Gutherum excitabat,</i>
Ðæt he swa freolic feorh	<i>(Ita) ut ille adeo promptus iret</i>
Forman siðe	<i>Primo tempore (vel primo in loco)</i>
To ðære healle durum.	<i>Ad aulæ portas.</i>
Hyrsta ne bæran.	<i>Ornamenta non gerebant.</i>
<sup>1</sup> Nu hyt niða heard	<i>Nunc (dicere) hoc prælum grave</i>
Any man wolde.	<i>Quispiam vellet.</i>
Ac he frægn ofer eal	<i>Sed ille rogabat super omnes</i>
Undearninga	<i>Elatâ voce (palam)</i>

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<sup>1</sup> I have ventured to supply the word *dicere* in the Latin, and to give the passage a turn somewhat different in the English translation. Possibly I may have been mistaken in both.

<sup>1</sup> Deormod hæleð,	<i>Amatus (carus animi) dux</i>
Hwa ða duru heolde.	<i>Quis portam teneret.</i>
"Sigferð is min nama," cweð	" <i>Sigferth est mihi nomen,</i> " in-
he ;	quit :
" Ic eom <sup>2</sup> Secgena leod	" <i>Ego sum Saxonici populi</i>
<sup>3</sup> Wrecten wide cuð.	<i>Defensor latè notus.</i>
Fæla ic weuna gebad	<i>Multos ego labores pertuli</i>
Heordra hilda.	<i>Difficilium præliorum.</i>
<sup>4</sup> Ðe is gyt herwitod.	<i>Hoc est adhuc exercitui notum.</i>
Swæðer ðu sylf to me	<i>Tunc ipse me</i>
<sup>5</sup> Secean wylle ! "	<i>Quærere cupis ? "</i>
Ða was on healle	<i>Tunc fuit in aula</i>
Wæl-slihta gehlyn,	<i>Bellicæ stragis tumultus,</i>
Sceolde-celæs-borð	<i>Clypei concavi lignum</i>
Genumon handa,	<i>Arripiebant manibus,</i>
Banhelm berstan,	<i>Ossa crani (galeæ) findebant,</i>
Buruhðelu dynede.	<i>Arcis tecta resonabant.</i>
Oð æt ðære guðe	<i>Donec in bello</i>
Garulf gecrang,	<i>Garulfus occidit,</i>
Ealra ærest	<i>Omnium excellentissimus</i>
Eorðbuendra,	<i>Terram incolentium,</i>

<sup>1</sup> I have both here and in the English considered the word 'Deormod' merely as an epithet. It may, however, be a proper name.

<sup>2</sup> 'Secgena leod' will hardly bear the interpretation of the text: it should rather be translated 'of the host of the soldiers.' There seems to be no authority for connecting the Saxons with the subject of this poem; the tribes concerned were, as we learn from Beowulf, on one side Danish Scyldings, on the other Frisian Jutes.—ED.

<sup>3</sup> This word does not occur in Lye's Dictionary. It probably signifies *champion*, from 'wrecan,' *exercere, defendere*.—'Weuna,' in the next line, is in the same predicament. I have supposed it to be derived from the same root with 'winnan' and 'wonian,' *laborare, deficere*.

'Weuna' is probably an error for 'weana,' *afflictions*.—ED.

<sup>4</sup> I am by no means certain that my translation of this line is correct.

<sup>5</sup> The word 'secean' here is somewhat ambiguous; it may signify either *to attack*, or *to yield to*.

Guðlafes sunu.	<i>Guthlafi filius.</i>
Ymbe hyne godra fæla	<i>Circa illum fortes multi</i>
Hwearflacra hrær <sup>1</sup> .	<i>Caduci moriebantur.</i>
Hræfen wandrode	<i>Corvus vagabatur</i>
Sweart and sealo brun.	<i>Niger et salicis instar fuscus.</i>
Sword leoma stod,	<i>Gladii coruscatio constitit</i>
Swylce eal Finnsburuh	<i>Tanquam omnis Finsburga</i>
Fyrenu wære.	<i>Accensa esset.</i>
Ne gefrægu ic	<i>Non audiui ego</i>
Næfre wurðlicor	<i>Unquam spectabiliorem</i>
Æt wera hilde.	<i>In bello pugnam.</i>
Sixtig sigebeorna	<i>Sexaginta victoriæ filii</i>
Sel <sup>2</sup> gebærann,	<i>Pro aulâ stabant,</i>
Ne nefre swa noc hwitne medo	<i>Nunquam adeo ullâ ex parte medi</i>
Sel forgyldan.	<i>Aulam (ut) traderent.</i>
Ðonne <sup>3</sup> hnæfe guldan,	<i>Tunc juvenes auro ornati,</i>
His hægtealdas,	<i>Ejus (scil. Hengisti) primarii,</i>
Hig fuhton fif dægas,	<i>Pugnabant quinque dies,</i>
Swa hyra nan ne feol	<i>Ita ut eorum nemo caderet</i>
Drihtgesiða.	<i>Principis-sociorum.</i>
Ac hig ða duru heoldon.	<i>Sed illi adhuc portam tenebant.</i>
Ða gewat him <sup>4</sup> wund hæleð	<i>Tunc accingebat se vulneratus dux</i>
On wæg zanzan;	<i>In fugam (viam) recipere;</i>

<sup>1</sup> The grammatical construction of these lines requires that 'hrær' should be considered as a substantive governing the preceding genitives. It is probably an error of transcription for 'hræw,' which will make the sense, 'around him was the corpse of many a brave fallen warrior.'—ED.

<sup>2</sup> From 'gebeorgan,' *servare*. I am uncertain as to the exact construction, though not as to the general purport, of the next line.

<sup>3</sup> 'Hnæf' appears from Beowulf to be the proper name of the son of Hildeburh slain in the first battle there recorded. I cannot, however, substitute a version satisfactory to myself for that in the text.—ED.

<sup>4</sup> This is given by Lye as the participle of 'wundan,' *to wound*. It appears rather to be the participle of 'wunian,' *languore affici*, from which the secondary verb 'wundan' is derived.

Sæde ðæt his byrne	<i>Dixit quod ejus lorica</i>
Abrocen wære	<i>Fracta erat</i>
<sup>1</sup> Here sceorpum hror,	<i>Exercitus acutis (telis) caduca</i>
And eac wæs his helm ðyrl.	<i>Et etiam erat ejus galea penetrata.</i>
Ða hine sona frægn,	<i>Tunc illi citò quærebant</i>
Folces hyrde	<i>Populi pastorem</i>
Hu ða wigend hyra	<i>Quomodo tunc ducem suum</i>
Wunda ȝenæson.	<i>Vulneribus levarent.</i>
Oððe hwæðer ðæra hyssa	<i>Aut ubi sua - - -</i>
* * * *	* * * *

## THE FIGHT OF FINSBURG.

THE sun had climb'd the eastern sky;—  
 But not by day the youthful band  
 May hear their leader's battle cry,  
 Nor yet, on Finsburg's fatal strand,  
 The warrior's winged serpent fly:  
 Pauses from blood the foeman's hand,  
 Nor strives he yet to fire yon hall's proud canopy.

Sweetly sung the birds of night,  
 The wakeful cricket chirrup'd loud,  
 And now the moon, serenely bright,  
 Was seen beneath the wandering cloud.  
 Then roused him swift the deadly foe,  
 To deeds of slaughter and of woe.

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<sup>1</sup> The construction of this line is somewhat obscure.

Now beneath the javelin's stroke  
The buckler's massy circle rung.  
Anon the chains of slumber broke  
That chieftain great and good,  
He whose high praise fills every tongue,  
First in valour as in blood,  
The matchless Hengist to the battle woke.

Uprose in that eventful tide  
Full many a warrior brave,  
And don'd his armour's golden pride,  
And girt his glittering glaive.  
At the high hall's portal wide,  
Foremost of the noble band,  
Sigvart and Æha proudly stand.  
Where other pass the foe might find,  
Ordlaf watch'd with Guthlaf join'd.  
Garulf next with fiery speed  
Roused Guthere from the slumberer's bed.  
No care of dress their steps delay'd,  
Each grasp'd in haste his shining blade,  
And fierce the brother warriors flew  
To guard the hall's high avenue.  
He that prides him in the fight,  
Had joy'd to see that gallant sight.

And now in accents loud  
The foeman's chieftain bold and proud  
Sought what thane or battle lord  
At the high gate kept watch and ward.  
"Sigvart is here," the champion cried,  
"Sigvart oft in battle tried,

Known to all the warrior train  
Where spreads the <sup>1</sup> Frisian's wide domain.  
Now, chieftain, turn thee to the fight,  
Or yield thee to the <sup>2</sup> Jutish might."

Soon the tented halls among  
Loud the din of slaughter rung;  
Closer now each hostile band  
Grasps the shield with eager hand,  
And many a chief is doom'd to feel  
Through helm and head the griding steel.  
First in that disastrous plain  
Guthlaf's valiant son was slain,  
Where Garulf lies untimely dead  
Many a fated hero bled.

There to seek his destined food,  
The dark and willow pinion'd raven stood:  
And far around that field of blood  
The sword's dread radiance beam'd to heaven.  
It seem'd as though that morn had given  
All Finsburg to the ravening flame.  
Ne'er heard I yet of fight might claim  
A nobler or a sadder name.

At the high hall a chosen band,  
Leaders brave that shine afar,  
Full sixty sons of victory stand  
In all the golden pomp of war:  
Little think they to forgo  
The hall of mead for that proud foe.

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<sup>1</sup> I have here substituted Frisian's for 'Saxon's,' in order to render it consistent with the real narrative.—ED.

<sup>2</sup> Substituted for 'Saxon.'—ED.

Five live-long days the battle's sound  
Was heard by Finsburg's earth-raised mound,  
Yet undiminish'd and unquell'd  
That hero band the portal held,  
Till bleeding from the <sup>1</sup> Scylding's blade  
<sup>2</sup> The City's lord his fear betray'd,  
And told, in accents of despair,  
How broken helm and corslet reft  
Defenceless to the stroke had left  
His head and bosom bare.  
Then sought the vanquish'd <sup>3</sup> train relief  
And safety for their wounded chief.

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<sup>1</sup> Substituted for 'Saxon.'—ED.

<sup>2</sup> Substituted for 'our foeman's lord.'—ED.

<sup>3</sup> Substituted for 'foe.'—ED.

## No. II.

## SPECIMENS FROM THE JUNIAN CÆDMON.

## INTRODUCTORY NOTICE BY THE EDITOR.

THE account handed down in Bede's *Ecclesiastical History*, of the ancient Saxon poet Cædmon, and the undoubted fragment of his composition there preserved to us, have already been fully noticed in the beginning of this work:—the poems which form the present article are of a more problematical character. They constitute a metrical paraphrase of the Book of Genesis and some other parts of the Old Testament, extant in a MS. of the tenth century, preserved in the Bodleian Library<sup>1</sup>, but unfortunately destitute of the author's name. Junius, who published at Amsterdam, in 1655, an edition of this work (which has since become of the greatest rarity), was, from the identity of the subjects with those which we know, upon the authority of Bede, to have occupied Cædmon's muse, induced to ascribe it without hesitation to that author; and it may be added, in support of his opinion, that the internal evidence, arising from a comparison of the undoubted fragment as before given and the Paraphrase in question, is, so far as it goes, favourable<sup>2</sup>; the same poetical ornaments and form of

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<sup>1</sup> Junius XI. a small folio on parchment, with several illuminations, from which a series of engravings on copper was made some years since, the original plates being now in the possession of Mr. Ellis of the British Museum. The MS. is in two different hands—the first portion apparently of the close of the tenth century, the latter of the eleventh.

<sup>2</sup> It will be remembered that this fragment consists only of eighteen short lines. We have the following epithets of the Deity, all of frequent occurrence

construction being common to both : yet it must at the same time be acknowledged, that there exists so high a degree of uniformity in these respects throughout the great mass of Saxon poetry, that the argument cannot be considered as decisive ; for on similar grounds we should also be led to ascribe the greater part of the Exeter MS. and very many other Saxon poems (without any ancient authority for so doing) to the same claimant : and the style even in Beowulf (which, from the subject, must in all probability be referred to the Dano-Saxon period, and therefore be placed three or four centuries later than the age of Cædmon,) exhibits the same general

in the paraphrase—Heofon ricea weard, Ece Drihten, Halig Scippend, Mon-cynnes weard, Frea Ælmihtig. Indeed, there is scarcely a single phrase that is not common to both the compositions, and the same identity prevails in their whole structure. The exordium of the Paraphrase conveys exactly the same thought as the Hymn cited by Bede, clothed nearly in the very same expressions.

Us is riht micel	<i>Nobis est maximè equum</i>
Ðæt we rodera weard,	<i>Calorum custodem,</i>
Wereda wuldor Cining,	<i>Populorum gloriosum Regem,</i>
Wordum herigen,	<i>Verbis celebrare,</i>
Modum lufien ;	<i>Animis amare ;</i>
He is mægna sped,	<i>Ille vel potentibus adiumento est,</i>
Heafod ealra	<i>Caput omnium</i>
Heah gesceafra,	<i>Quotquot excelsa sunt creata,</i>
Frea ælmihtig.	<i>Rector omnipotens.</i>
Næs him fruma æfre	<i>Non fuit ei principium unquam</i>
Or geworden,	<i>Antiquitatis progenitum,</i>
Ne nu ende cymð	<i>Neque dehinc finis aderit</i>
Ecean Drihtnes.	<i>Æterno Domino.</i>

Us is much right that we heaven's guardian Lord,  
The King in glory o'er his hosts supreme,  
Praise with our lips, and in our hearts adore.  
Source of all power, of all his noblest works  
Himself the nobler head, Almighty Prince !  
To him beginning none of days was wrought  
Before, nor change nor end approacheth nigh  
The' eternal Ruler's ever-during sway.

features. Hickes and Wanley have, on these grounds, dissented from the opinion of Junius, and are rather willing to ascribe these productions to some unknown Dano-Saxon Scald, than to the father of Anglo-Saxon poetry. Their negative, however, does not appear to be better supported than his affirmative; for the distinction which they both assign between the pure and Dano-Saxon styles is assuredly one rather of individual genius, or of particular classes of poetry, than of the schools of different ages. It consists in the absence of poetical ornament and diction. When an author, from the nature of his subject, (as Alfred in his version of the moral and philosophical poetry of Boethius,) or from his incapacity for any thing better, writes in a style little elevated above the ordinary tenour of prose, they select him as one of the spring-heads of the "pure well of Saxon undefiled." Thus a tedious description of Durham, which has nothing of poetry excepting the metrical arrangement, is praised as genuine and sterling; but if the bard should attempt the inversions and figures of a loftier strain, he is immediately set down as a Dano-Saxon. Since, however, the fragment of the genuine Cædmon possesses, in a high degree, the same characteristic features, their conclusions rest on an assumption which appears to be untenable. As we learn from Bede that Cædmon was the head of an extensive school of imitators, who adopted him as their great model, should we not rather infer that the peculiarities in question were derived from that source, and always mark the compositions in which they occur, if not as those of Cædmon himself, at least as those of the Cædmonian school?

The question, therefore, whether the Bodleian MS. exhibits the genuine remains of the great head of that school, or of some one among its later disciples, must be considered as undecided, and, unless some more perfect copy should be discovered (an event not to be hoped for), incapable perhaps of decision, except in so far as the merit of many portions of the Paraphrase, and especially of the narrative of the fall of our first parents, may induce us rather to incline to the former opinion.

The contents of the MS., which has given occasion to these remarks, may be thus briefly analysed :

1. The first portion, after an exordium of thanksgiving to the great Creator, relates the fall of a portion of the angelic host, and the design of the Deity to replenish the void thus occasioned in his creation by a better and holier race ;—the consequent production of this earthly system by the successive operations of six days is then closely, yet not without the addition of poetical ornament, paraphrased from the first chapter of Genesis. But a chasm in the MS. has interrupted the narrative at the close of the third day's work. It recommences with the formation of Eve, and a description of Paradise, being again mutilated in the prohibitory charge which was made the test of obedience to its inhabitants. This occupies the first five pages of the Junian edition, and may be considered as introductory.

2. The paraphrast then enters upon what seems originally to have formed a distinct narrative, having for its subject the fall of man, ushered in by a repetition (but more in detail) of the circumstances already introduced in the exordium<sup>1</sup>, of the pride, rebellion, and punishment of Satan and his powers ; and, with a resemblance to Milton so remarkable that much of this portion might be almost literally translated by a cento of lines from that great poet, he introduces us to the debates of the fallen angels, and ascribes to their prince a speech of much spirit and character, although injured by the repetitions common to the poetry of a rude period. In this,

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<sup>1</sup> Another Northern work, the *Speculum Regale*, written in the Icelandic dialect by an uncertain author, probably about the latter half of the twelfth century, contains a prose account of the fallen angels and temptation of Adam, which may be compared with this of Cædmon. In the earlier part the resemblance is considerable, especially in the speech ascribed to Satan ; but afterwards the likeness ceases, for Satan is described as accompanied by personifications of the principal vices—envy, hatred, fraud, avarice, ambition, voluptuousness, &c.

Satan, after indignant murmurs at his fate, exhorts his companions, by the memory of past benefits, to aid in soothing his pains by procuring that vengeance against the new favourites of Heaven, which the fiery fetters bound indissolubly upon his own limbs (but, as it should seem, upon his alone) deprived him of the possibility of attempting in person. One of the associate fiends (as may be gathered from the context, for the MS. is here again mutilated) accepts the task, and under the disguise of the serpent becomes the tempter<sup>1</sup> of our first parents, with whom he enters upon a long dialogue, representing himself as an emissary from the Deity, commissioned to charge them to partake of the tree of death. Adam refuses to credit his pretensions; but Eve yields to his threats of the vengeance of Heaven, provoked by the incredulity with which its messenger had been received; and to the compliments which he adroitly insinuates to her own superior prudence—a quality, however, in which the poet more than hints his opinion of her deficiency:—the fiend casts over her a magical delusion, by which he induces her to believe at the moment when she has eaten the forbidden fruit, that all her faculties are expanded, that a celestial light shines around her, and that her sphere of vision is so enlarged as to penetrate throughout the universe, even to the throne where the Deity sitteth, in the south-eastern regions<sup>2</sup> of the heavens, encircled by

<sup>1</sup> This distinction between Satan and the Tempter I cannot trace to any older source whence the paraphrast may be supposed to have borrowed it; possibly it may have been suggested by the phrase "Satan and the Old Serpent," occurring in the Revelations.

<sup>2</sup> Can the direction of Christian churches towards this point of the compass have led to this singular localization of the throne of Deity? As opposed to it, we find the rebel angels described by our poet as intending to erect a rival seat of power in the north-west. The idea which attributes the north to this latter purpose is very common, and perhaps derived from receiving literally a figurative passage in Isaiah, xiv. 12. To this Milton alludes, *P. L.* v. 689, "Where we possess the quarters of the north." But the addition of the west is, I believe, peculiar to the Saxon paraphrast. Bishop Newton's note on the passage above cited in his edition of Milton, commences with a naïveté sufficiently amusing: "Some have thought that Milton intended, but I dare say he was above intending here, a reflection on Scotland."

his angels. Her representations and persuasions succeed in shaking the resolution of her husband; and the tempter prepares to return to his prince, exulting in the triumphant revenge which he is about to carry back as an alleviation to the torments of hell. The misery and remorse of Adam, and the judgement of the Deity, are then briefly described. This portion of the paraphrase (which here, indeed, rather claims the title of an original poem) extends from the 5th to the 24th page of the printed edition. From the awkwardness of its connection with the narrative of the creation, the repetition of the story of the fallen angels, and the change of metre observable near its commencement<sup>1</sup>, as well as from the contrast which it exhibits to the meagre style of much of the following paraphrase, it seems to have formed originally a distinct composition, which perhaps the paraphrast of a later age has worked up into his fabric. Its form and character is remarkably dramatic; and if we had any reasons for supposing that representations of scriptural histories analogous to the mysteries of a later period were then known, we might almost believe it to have been written with that view.

3. The subsequent histories of Cain and Abel, and of the patriarchs, both before and after the flood, to the close of the life of Abraham, are regularly narrated in almost literal and undecorated versions of the scriptural accounts<sup>2</sup>; the only attempts to introduce ornaments of a more poetical character occurring in the narrative of the Deluge, and of the battle of the kings against Sodom. This portion terminates in the 63rd page of the printed edition.

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<sup>1</sup> See the specimens of the longer Cædmonian lines in the Introductory Essay on Saxon Metre.

<sup>2</sup> For example, "Of that race was Cainan, next after Enos, the supreme ruler, the protector, and instructor; he had even 70 winters ere a son arose to him; then was in the land an heir begotten to the race of Cainan, Malahel was he named; after that, 840 winters, the son of Enos increased with men the number of his progeny. He had in all 900 winters, and 10 also when he departed this world."

4. By an abrupt transition, the paraphrast passes at once from Abraham to Moses, and records the miracles wrought upon the land of Egypt, and the overthrow of Pharaoh's host in the Red Sea. In this part, which extends to p. 72, the style again becomes more spirited.

5. Hence by another hasty advance, in which the fortunes of the Israelites from the age of Moses to that of Daniel are slightly alluded to in a few lines, apparently added for the purpose of affording a connecting link between two compositions originally detached, we are conducted to a paraphrase of the contents of the first five chapters of the latter prophet, including also the apocryphal Song of the Three Children, extending to page 92, and ending abruptly in the middle of the speech of Daniel to Belshazzar. Here the older hand-writing of the MS. ceases, the following portion being of a different and more modern, though still ancient character.

6. This appended part consists of an entirely distinct poem, the principal subject of which is the triumphant entrance into Hades by Christ, familiarly known in the middle ages under the title of the Harrowing of Hell. But this is introduced by several long harangues of Satan and his angels, reproaching themselves and each other with their crime and its consequent punishment, so little connected with the sequel or with each other, and so inartificially thrown together, as rather to resemble an accumulation of detached fragments than any regular design. After these speeches, the poet digresses to the moral inference that man may acquire, by his conduct, either joy with the angels above, or torment in the society of these fiends—expatiating on either alternative. He then proceeds to state that the knowledge that Christ should descend to Hell to redeem his people, was an especial cause of grief to Lucifer. The dread of the fiends, and the joy of the captive spirits of men, at the accomplishment of that great event, are next described. While the victorious Redeemer prepares to lead forth his ransomed saints, Eve addresses him, bewailing the consequences of her transgression,

and supplicating his aid to deliver herself and her offspring, since for that purpose he had, from her daughter Mary, assumed the nature of man. Christ having accomplished this deliverance, in turn recapitulates what he had endured and done for that purpose. His several appearances to his disciples after his resurrection, the institution of baptism, and his ascension, briefly follow; and the consideration of his present station at the right hand of the Eternal Father, is made to introduce that of his future and final judgement. By an abrupt and singular transition, the poet having described the hymns of the glorified spirits in heaven to their Lord, turns back to his temptation, with the observation, "This is the same Lord who died and endured temptation for us." With this, and the return of the baffled Tempter to his prison-house, the MS. concludes.

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## SPECIMENS FROM THE JUNIAN CÆDMON.

### I.

#### SPEECH OF SATAN.

"Is ðæs ænga styde,  
(Ungelic swiðe  
Ðam oðrum  
Ðe we ær cuðon  
Hean on heofon rice)  
Ðe me min hearra onlag?  
Deah we hine  
For ðam alwaldan  
Aðan ne moston,  
Romigan ures rices.  
Næfð he ðeah

*"Estne hic iniquus locus,  
(Dissimilis valde  
Illis aliis  
Quæ nos olim novimus  
Altè in calorum regno)  
Quo me meus Dominus detrudit?  
Siquidem nos eos  
Per Illum omnipotentem  
Possidere non debemus,  
Coacti cedere e regno nostro.  
Non ille siquidem*

Riht gedon,	<i>Jure fecit,</i>
Ðat he us hæfð befeallod .	<i>Quòd ille nos oppressit</i>
Fyre to botme	<i>Ignè in abyssò</i>
Helle ðære hatan,	<i>Gehennæ hujus torridi,</i>
Heofon rice beaumen.	<i>(Et) calorù regnù abstulit.</i>
Hafað hit gemearcod	<i>Illud designavit</i>
Mid moncynne	<i>Humano generi</i>
To gesettanne.	<i>In possessionem.</i>
Ðæt me is sorga mæst,	<i>Hoc mihi est dolor maximus,</i>
Ðæt Adam sceal,	<i>Quòd Adamus debet</i>
Ðe wæs of eorðan geworht,	<i>Qui fuit e terrâ fabricatus</i>
Minne stronglican	<i>Meam potentem</i>
Stol behealdan,	<i>Sedem possidere,</i>
Wesan him on wynne,	<i>Fore illum in gaudio,</i>
And we ðis wite ðolien,	<i>Et nos hanc vindictam pati-</i>
Hearm on ðisse helle.	<i>Panam in hoc inferno.</i>
Wa la! ahte ic	<i>Me miserum! si habuerim</i>
Minra handa geweald,	<i>Mearum manuum potentiam,</i>
And moste ane tid	<i>Et possem in aliquid temporis</i>
Ute weorðan,	<i>Hinc evadere,</i>
Wesan ane winter stunde.	<i>Sit (licet) unum (tantum) hyber-</i>
	<i>num tempus.</i>
Ðonne ic mid ðis werode—	<i>Tunc ego cum hoc exercitu—</i>
Ac licgað me ymbe	<i>Sed jacet circum me</i>
Iren benda,	<i>Ferrea catena,</i>
Rideð racentan sal.	<i>Deprimit vinculorum nexus.</i>
Ic eom ricesleas!	<i>Sum regno destitutus!</i>
Habbað me swa hearde	<i>Tenant me adeo validè</i>
Helle clommas	<i>Gehennæ vincula</i>
Fæste befangen.	<i>Fortiter obstringendo.</i>
Her is fyr micel	<i>Hic est ignis multus,</i>
Ufan and neoðone,	<i>Suprà et infrà,</i>
Ic a ne geseah	<i>Ego nunquam vidi</i>
Laðran landscipe.	<i>Tetrius spectaculum.</i>

Liz ne aswamað	<i>Flamma non languescit</i>
Hát ofer belle.	<i>Torrída super Gehennam.</i>
Me habbað hringa gesponz,	<i>Mihi annulis constructa</i>
Slið hearda sal	<i>Mordacibus catena</i>
Siðes amyrréd."	<i>Gressus impedit.</i> "

"Is this the hateful place (unlike indeed  
 Those seats we once in heaven's high kingdom knew)  
 To which the conqueror chains me, never more,  
 Expelled by him, the' Almighty one, to gain  
 That realm! How hath he wrong'd us of our right,  
 That the dread flames of this infernal gulf  
 Pours full upon us, and denies us heaven!  
 That heaven, alas, he destines to receive  
 The sons of men: 'tis this that grieves me most,  
 That Adam, he the earthborn, should possess  
 My glorious seat; that he should live in joy,  
 And we in hell's avenging horrors pine.  
 O that my hands were free, that I might hence  
 But for a time, but for a winter's day!  
 Then with this host: but that these knotted chains  
 Encompass, that these iron bands press on me.  
 O! I am kingdomless; hell's fetters cling  
 Hard on each limb: above, beneath, the flame  
 Fierce rages: sight more horrible mine eyes  
 Ne'er yet have witness'd. O'er these scorching deeps  
 The fire no respite knows: the strong forged chain,  
 With ever-biting links, forbids my course."

## II.

## THE UNIVERSAL DELUGE.

As the original of this passage is printed as a specimen of the metrical structure of Saxon poetry in the Introductory Essay on that subject, it is unnecessary to repeat it in this place.

THE Lord sent rain from heaven, and, o'er the land  
Wide wasting, bad the whelming torrents rush.  
Dark from the' abyss, with hideous roar burst forth  
The' imprison'd waters. Ocean heav'd his tide  
High o'er its wonted limits. Strong was he  
And mighty in his wrath, that on the plains  
Pour'd that avenging stream, and swept to death,  
Wide through the realms of earth, a sinful race.

Now o'er each dwelling-place of man the wave  
Spread desolation, for the Lord fulfill'd  
His anger upon mortals. Fifty days,  
And fifty nights continuous that dark flood,  
Fear-struck and fainting, drove them to their doom.  
Vengeance and death in all their terrors raged.  
The heaven-commission'd waters on all flesh  
Work'd the dread punishment of lawless lust.

Fearful and wild where'er beneath the sky  
Earth spreads her ample confines, the swift stream  
O'er-tower'd the mountains, and, secure meanwhile,  
With all her inmates bore the sacred bark.

Sped by the power that bad creation rise,  
So swell'd the flood that soon its buoyant load  
The watery waste encompass'd ;—fearless then  
Of hunger or of harm they rode at large  
Beneath heaven's canopy ;—the billow's rage

Touch'd not that fated vessel—for their Lord  
 Was with them still—the Holy one preserved them.  
 Full fifteen cubits o'er the mountain heights  
 The sea-flood rose and drank the force of man.<sup>1</sup>  
 Wondrous and awful was that work of wrath.  
<sup>2</sup> They were cut off from men, and none was near them,  
 Save Him that reigns above ;—all else on earth  
 The whelming host of waters cover'd wide.  
 That ark alone the' Almighty one upheld.

## III.

THE OVERTHROW OF PHARAOH AND THE  
 EGYPTIANS IN THE RED SEA.

[Page 72.]

FOLC wæs afæred,	<i>Populus fuit pæfactus,</i>
Flod egsa becwom.	<i>Fluctus terribilis supervenit eos.</i>
Gastas geomre	<i>Spiritus murmurantes</i>
Geofon deaðe-hweop.	<i>Dabant mortis-ululatum.</i>
Wæron beorh-hliðu	<i>Erant tumulorum apices</i>
Blode-bestemed.	<i>Sanguine fumantes.</i>
Holm heolfe spaw,	<i>Mare cruorem evomebat,</i>
Hream wæs on yðum.	<i>Lamentatio erat super undas.</i>

<sup>1</sup> The poetical feeling of the Translator has here, I fear, seduced him into an incorrect version ; the original " fiftena stod. deop ofer dunum. *se drence flod. monnes elna,*" is simply—" the drenching sea-flood stood fifteen ells deep over the hills," monnes elna is the usual name for this measure.—ED.

<sup>2</sup> Noah and his family—The abruptness of the transition here is very striking.

Wæter wæpnaful	<sup>1</sup> <i>Aquâ armorum plenâ</i>
Wælmist astah.	<i>Gurgitis caligo oriebatur.</i>
Wæron Egypte	<i>Erant Egypti</i>
Eft on-cyrde,	<i>Retrò versi,</i>
Flugon forhtigende,	<i>Fugiebant pavidî,</i>
Fær ongeton.	<i>Timorem penitus senserunt.</i>
Woldon here bleaðe	<i>Vellet exercitus lubenter</i>
Hamas findan,	<i>Domum reparare,</i>
Gylp wearð gñornra ;	<i>Superbia eorum erat dejection</i> <i>facta ;</i>
Him ongen genap	<i>Illos iterum corripuit</i>
Atol yða geweald,	<i>Terribilis fluctuum volutatio,</i>
Næ ðær ænig becwom	<i>Neque inde ulli redibant</i>
Herges to hame.	<i>Bellatores domum.</i>
Ac behindan beleac	<i>Sed pone ocluderat eos</i>
Wyrd mid-wæge.	<i>Fatum in medio cursu.</i>
Ðær ær wægas lagon	<i>Ubi modò via fuerat aperta</i>
Mere modgode :	<i>Mare furebat :</i>
Mægen wæs adrenced.	<i>Agmen submersum est.</i>
Streamas stodon,	<i>Fluctus ascendeabant,</i>
Storm up-gewat	<i>Tempestas exorta est</i>
Heah to heofonum.	<i>Alid in calos.</i>
Here wopa mæst,	<i>Exercitus flebat multum,</i>
Lathe! cyrmdon	<i>Moror ! clamabant</i>
Lyft up geswearc	<i>Usque ad aëra tenebrosam</i>
Fægum stæfnum.	<i>Languidis vocibus.</i>
Gyllende gryre	<i>Fremens horribile</i>
Gar-secg wedde	<i>Oceani violentia furebat</i>
Up ateah on sleap.	<i>Esperrecta e somno.</i>

<sup>1</sup> The meaning of this line is not very clear, nor is the editor confident that his own translation is correct. *Aquâ tanquam lacrymarum plenâ* was suggested by a friend, and is adopted in the English.

Egesan stodon,	<i>Terrores ejus assurgebant,</i>
Weollon wæl-benna,	<i>Volvebantur cadavera hominum,</i>
Wit-rod gefeol,	<i>Supplicii virga incidebat in eos,</i>
(Heah of heofonum	<i>(Alti in calis</i>
Hand weorc Godes)	<i>Manuum opus Dei)</i>
Famig bosma	<i>Spumanti in sinu</i>
Flodwearde sloh,	<i>Fluctuum custos obruebat eos,</i>
Unhleowan wæg.	<i>Immitis unda.</i>

THE heathen stood aghast : fierce raged the flood,  
 And wailing spirits gave the shriek of death.  
 The blood stream'd fresh on each man's destined grave ;  
 The sea foam'd gore ; screams were amid the waves,  
 As though the waters wept : darkling uprose  
 The whirlpool mists : Egypt was backwards turn'd ;  
 Dismay'd they fled ; fear struck their inmost soul.  
 How fall'n their boasting now ! how would they joy  
 Once more to reach their home ; but that foul surf,  
 Swift rolling in its force, o'erwhelm'd their pride,  
 That none return'd of all the warrior train.  
 Midways Jehovah stay'd their mad career :  
 Where lay their path, there raged the ocean wave.  
 Low sunk the host ; the streams ascended high,  
 And high as heaven uprose the vengeful storm.  
 Loud wept the warriors ; from each dying tongue  
 The shriek of woe pierced the cloud-darken'd air.

Mad ocean raged ; forth from his slumbers roused,  
 In all his terrors, stood the King of floods :  
 With horrid din he chased the warrior host :  
 Corpse rolling upon corpse, the' unpitying wave  
 (So work'd the will of heaven's Almighty Lord)  
 Deep in its foaming bosom held their pride.

Another specimen of Saxon narrative poetry, derived from a Scriptural source, is preserved in the Cottonian Library, Vitellius X., and has been published by Mr. Thwaite, appended to his edition of the Heptateuch. This is in its present state a fragment only, comprising the concluding section of a regular poem which has originally extended through ten sections. The subject is founded on the apocryphal history of Judith; which has afforded however the outline only, the whole colouring and filling up having been supplied by the imagination of the poet. In style it greatly resembles those portions of the Junian Cædmon in which the character of a servile paraphrast is exchanged for a bolder strain of original invention,—as in the description of the fallen angels, &c. The part still extant describes the feast and death of Holofernes, the escape of Judith, and the victory achieved by her countrymen over the Assyrians. Mr. Turner, to whom Anglo-Saxon literature is so much indebted, has already presented the public with a literal English version of the most interesting passages which remain, including, indeed, not less than two-thirds of the whole fragment. (See *History of the Anglo-Saxons*.) It cannot therefore be necessary to enter more fully upon the subject in the present work.

## No. III.

## EXETER MANUSCRIPT.

## INTRODUCTORY NOTICE BY THE EDITOR.

THIS MS. has already been generally described in the introduction to the Song of the Traveller, one of the most singular poems contained in it, printed in the earlier part of this volume; it had been intended by the Author of these Illustrations to have given, in the course of them, very copious extracts from other portions of this ancient collection, and he had prepared extensive transcripts for this purpose, especially from the latter parts of the volume, which have been passed over by Wanley in his analytical Catalogue of Saxon MSS. with a very vague and incorrect notice. Under these circumstances the Editor was of opinion that he should perform an acceptable service to the Saxon antiquary in presenting some account of the results arising from this more careful re-examination of a relic so interesting; and he has inserted it in this place as forming an appropriate introduction to the following specimens selected from the MS. itself.

The MS. in question is a folio of middle size, distinguished by the clearness and beauty of its characters. It formed a part of the donations of Bishop Leofric (between the years 1046 and 1073) to the library of his cathedral at Exeter, and appears to have been the volume which he designates, in a Catalogue<sup>1</sup> still extant of the

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<sup>1</sup> This Catalogue is reprinted below, from the copy given by Wanley, as affording an interesting view of a conventual library at that period. It has

books which he thus bestowed, as "I mýcel Englisc boc be gehwylcum ðingum on leoðwisan geworht," "One large English book concerning miscellaneous subjects composed in verse." It is at present mutilated both at the beginning and end, and has been

now (in consequence, probably, of the dispersion of monastic property after the Reformation) found its way to the Bodleian, as have some other parts of the good Bishop's literary donation; others are preserved in the library of Bennett College, Cambridge; while a few only remain in the possession of the Chapter of Exeter. It will be seen that the contents were chiefly of a liturgical nature, with portions of the Scriptures, Commentaries on them, Homilies, &c. Persius is the only poetical, and Porphyry the only philosophical writer of classical antiquity. Of the later period we have Boethius, Sedulius, Prudentius, and Orosius.

- ii. Fulle Mæsse bec - - - 2 Perfect Missals
  - i. Collectaneum - - - 1 Copy of the Collects.
  - ii. Pistel bec - - - 2 Copies of the Epistles.
  - ii. Fulle sang bec - - - 2 Entire Antiphonaria.
  - i. Niht sang - - - 1 Night-song, perhaps the Compline-service.
  - i. Ad te levavi - - - The service thus beginning.
  - i. Tropere - - - 1 Troparium.
  - Se ðriddan Saltere swa man singð Psalter of St. Jerome?  
on Rome
  - ii. Ymneras - - - 2 Collections of Hymns.
  - i. Deorwyrðe Bletsing boc - - 1 Benedictional of great value.
  - iii. oðre - - - 3 Ditto.
  - i. Englisc Xres-boc - - - 1 Saxon Gospels.
  - ii. Sumer Ræding boc - - - 2 Lessons for the Summer Service.
  - i. Winter Ræding boc - - - 1 Ditto for the Winter.
  - i. Regula Canonicorum - - - 1 Rule of St. Benedict?
  - Martirologium - - - History of Martyrs.
  - i. Canon on Læden - - - 1 Canons in Latin.
  - i. Scrift boc on Englisc - - - 1 Saxon Confessional.
  - i. Ful Spel boc Wintres and Sumeres 1 Complete collection of Homilies for  
Winter and Summer.
  - Boetius boc on Englisc - - - Saxon translation of Boethius.
  - i. Mýcel Englisc boc, &c. - - - The poetical MS. above described.
- It is added, that he found in the church, at his accession, only a Capitulary,

bound up with a few leaves of a very different nature, containing a list of the benefactions of Leofric to the see, and several legal deeds, such as attestations of the purchase or manumission of villeins, of bequests of lands, &c.

The poetical MS. itself is divided into ten books, and these are again subdivided into shorter sections.

THE FIRST BOOK, which is imperfect in the commencement,

and old and decayed copies of the Epistles, Lessons, Night-song and Missal; and that he introduced the following Latin books:

Liber Pastoralis (Gregorii I. Papæ).  
 L. Dialogorum [ejusdem Gregorii].  
 L. iv. Prophetarum.  
 L. Boetii de Consolatione.  
 Isagoge Porphyrii.  
 L. Passionalis.  
 L. Prosperi.  
 L. Prudentii Psychomachia.  
 L. Prudentii Hymnorum.  
 L. Prudentii de Martyribus.  
 L. Ezechielis Prophetæ.  
 Cantica Canticorum.  
 L. Esaie Prophetæ.  
 L. Isidori Etymologiarum.  
 Passiones Apostolorum.  
 Expositio Bedæ super Evangelium Luca.  
 Expositio Bedæ super Apocalypsin.  
 Expositio Bedæ super vii. Epistolas Canonicas.  
 L. Isidori de Novo et Veteri Testamento.  
 L. Isidori de Miraculis XRI.  
 L. Oserii (forte Orosii).  
 L. Machabæorum.  
 L. Persii.  
 L. Sedulii.  
 L. Aratoris.  
 Diadema Monachorum.  
 Glosæ Statii.  
 L. Officialis Amalarii.

contains five poems, which appear to be correctly described in Wanley's Catalogue, and which principally relate to the nativity of our Saviour, and the praises of his virgin mother: the third of these is entitled by Wanley, *Poema sive Hymnus maxime de B. V. Mariâ*. This is, however, a very loose and inaccurate description of its real contents. The following account of it is extracted from the Lectures delivered by the late author of this work as Anglo-Saxon Professor in the University of Oxford. "It is in fact a *dialogue* between the Virgin Mary and Joseph, imitated probably from some of those apocryphal writings current in the middle ages under the titles of the Life, or the Gospel, of the Virgin. The dialogue commences with an address of the Virgin to Joseph, expressing her fears lest she should be subjected by the rigour of the Jewish law to the punishment of an adulteress; and the answer of Joseph is occupied, partly by the assurance of his steady belief in her purity, and other expressions calculated to remove her distress; and partly, by prayer and thanksgiving to the power which had so signally favoured himself and his lineage. It will be readily agreed that this subject, from its sacred and mysterious nature, is ill adapted to the purposes of poetry. The general absence of taste and refinement which characterized the age in which the poem was originally written, may fairly be pleaded in defence of its author; but in the present day no such excuse could well be discovered for a translator. Indeed, I should have felt disposed to have passed over the poem without notice, had not the dramatic form in which it is written rendered it an object of some curiosity. Dialogues of this kind were probably in our own country, as in Greece, the earliest and rudest species of the drama; and that here preserved is unquestionably by many years the most ancient specimen of this kind of poetry existing in our native language<sup>1</sup>." A copy of the entire poem is among the transcripts of the author.

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<sup>1</sup> The reader, however, is desired to remember the remarks of the editor on the dramatic form of parts of the Junian Cædmon.

## THE SECOND BOOK contains—

1. A Poem on the Nativity. (14th leaf.)
2. (15th leaf.) A Poem on the Day of Judgement, as stated by Wanley : or, rather, A description of the entrance of the saints into the glory of heaven. Entirely transcribed by the author. An abstract of it is given among the following specimens.
3. (16th leaf.) An Hymn of Thanksgiving for the general Mercies of God. Transcribed ; and full extracts given in this collection.
4. (18th leaf.) Described by Wanley as *Poema de Christi Incarnatione*, appears rather to be the sequel of the former poem, since it begins abruptly, "Thus the mighty God, the King of all things, with unsparing gifts guardeth in wisdom the progeny of Earth." The poet then compares the Deity to the sun, and his Church to the moon, and dwells on the persecutions through which it had passed. From this topic he proceeds, with little apparent connexion, to cite Canticles ii. 8 : "The voice of my beloved ! behold, he cometh *leaping* upon the mountains," &c.<sup>1</sup> This is mystically applied to our Saviour : the *first leap* is allegorized as his incarnation ; the *second*, his nativity ; the *third*, his crucifixion ; the *fourth*, his burial ; the *fifth*, his descent to hell ; the *sixth*, his ascension. Hence the poet infers that we ought, in like manner, to leap from excellence to excellence, till we ascend also into heaven : and as we have on the one hand the hope of salvation and the spiritual aid of the Deity to encourage us, and on the other are beset by the assaults of devils and the dangers of hell, we should hold ourselves accordingly on our guard.—An entire copy is among the transcripts.

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<sup>1</sup> This mystical interpretation of the above text seems to have been in high favour with the Saxon theologians ; for we find it also in a Homily preserved in Trinity College Cambridge, and quoted by Hickes, *Thes. T.* 1. p. 168 : 'ðæt seid S̅cs Salomon ðe wise, and ðus queð : ' *Ecce venit saliens in montibus et transiliens colles. Septem igitur ut ita dicam saltus dedit ; e calo in Virginis uterum—inde in præsepium—inde in crucem—inde in sepulchrum—inde in infernum—inde in mundum, et hinc in calum.*

5. (19th leaf.) A Poem on the Day of Judgement, in part of which, several Runic characters are introduced, obviously as monogrammatic cyphers, each denoting an entire word, either the same with that which gave its name to the respective letters of the Runic alphabet, or some one of similar sound. Such appears to have been the general use of these characters when introduced into Saxon poetry, of which the cypher representing Ethel (*country*, as detected by the sagacity of Mr. Price,) in the MS. of Beowulf (See the Various Readings of that poem inserted in the present work), affords a good example. Hickes has engraved a fac-simile of this part of the Exeter MS. in the Preface to his Icelandic Grammar. *Thes. Ling. Vet. Sept.* tom. 2.

THE THIRD BOOK (extending from the 20th to the 32nd leaf) contains, according to Wanley, a series of seven poems concerning the Day of Judgement. No transcripts were made from this book.

THE FOURTH BOOK (extending from the 32nd to the 44th leaf) is described by Wanley as treating of the joys prepared by God for those that love him; together with a poetical narrative of the Celestial Visions of St. Guthlac the anchorite. No transcripts were made from it.

THE FIFTH BOOK (extending from the 44th to the 55th leaf) contains, according to Wanley, nine sections, treating of the Creation and Fall of Man; of the above-mentioned St. Guthlac; and of the Three Holy Children, Ananias, Azarias, and Misael; and Nebuchadnezzar. The Song of the Three Children agrees, with the exception of a few verbal differences, with the version contained in the *Junian Cadmon*, p. 81. No transcripts were made from this book, excepting a collation of the two copies of the Song of the Holy Children.

THE SIXTH BOOK (from leaf 55 to 65) consists of a paraphrase of the poem on the Phoenix, attributed to Lactantius, here converted into an allegory of the Resurrection. It consists of seven sections.

A transcript was made of the first of these, of which an analysis and extracts will be found among the following specimens.

THE SEVENTH BOOK relates the Passion of St. Juliana, in the time of Maximian; in seven sections, extending from leaf 65 to 78. No transcripts were made.

THE EIGHTH BOOK (leaf 78 to 84) is, according to Wanley, a metrical Homily, treating on the doctrines of Theology, in four sections. No extracts were made.

THE NINTH BOOK is dismissed by Wanley with the brief observation that it is "*ferè totus in enigmatibus*:" a description, however, which does not correctly apply to any part of it, and which could have been suggested only by the obscurity and difficulty of its actual contents. These (which were entirely transcribed by the late author) are

1. (leaf 84.) The Song of the Traveller: printed in the beginning of this work.

2. On the various fortunes of men. "When parents have educated the child, God alone foresees what shall befall the adult. Some a premature death shall cut off; either the wolf, the hoary wanderer of the heath, shall devour them, or famine consume, or weapons of war, or a fall from the lofty trees of the forest, or the perils of foreign enterprise, or (as is added, not very poetically to lithis st of casualties) the crooked gallows shall end their days; and some shall perish in the drunken broils of the mead-bench; while to others Providence shall assign an old age of happiness after a youth of adversity. So are the vicissitudes of human affairs regulated. And thus also in the gifts of intellect: some excel in learning; others, by skill in working golden ornaments, obtain broad lands from their prince;—some strike their harps before the revelers at the beer-bench, or at the feet of their lord; others can train the wild hawk. So God distributes various gifts to each, and claims the grateful praise of all."

3. (leaf 88.) This and the following poems consist of a series

of maxims and descriptions, thrown together with little or no connexion, in the manner of the gnomic poetry of the Greeks; or, to use a more familiar illustration, resembling the most miscellaneous chapters of the Book of Proverbs. It is obvious that such compositions are not susceptible of regular analysis. The present poem commences, however, with an introduction which may claim some notice; the minstrel here demands that those whom he addresses should exchange with him the words of wisdom, and unfold their hidden knowledge, as the condition upon which he is to impart his own, since Gleemen ought thus to discourse in alternate songs. He then proceeds with many detached axioms on the power of the Creator, the life and death of man, the vicissitudes of events, the necessity of education, &c.

4. (leaf 90.) Another poem of similar character.—Extracts from this are given among the specimens annexed, which will sufficiently illustrate the general style of this class of compositions. After the passages there translated, one occurs of rather more poetical merit than usual: "Dear is the welcome of the wife when the fleet standeth [at anchor]; his ship is returned, and her husband to his home. She leadeth him in, washeth his sea-stained dress, and giveth him new garments. Thus greeteth him his love, mild, on the land." The minstrel adds, however, that this is not always the case; for some ladies love the strange man, when their own "departeth far, and is long in the path of the ships." Towards the conclusion is found the following allusion to the ancient mythology of the North:

Hæðnum synne	Sin to the Heathens
Woden worhte weos.	Woden was made.

5. (leaf 91.) Another gnomic poem; on the advantages of friendship, the diversity of taste and talents, the benefit of brotherly affection, &c. It concludes by tracing the origin of discord to the homicide of Cain.

6. (leaf 92.) Must be referred to the same class with the former; but it possesses a much greater simplicity of subject and merit of

execution, as will appear from the following condensed translation :  
“ Wilt thou interrogate the far-travelled stranger, and brood over that he tells thee of the wide creation. Instruction belongeth to them who through wisdom comprehend the universe in their breast, —who have examined the races of man and said the secret runes, and through the minstrel’s craft declare it in their lays. Longer could I tell thee of the Creator’s power than thou, though skilful of mind, couldest grasp in thy thought. Is indeed thy might exceeding strong? Yet this is not in the capacity of man, that moveth on the earth, that he should investigate the high work of his Maker further than he permitteth. Hear and reflect how in the creation he framed the heaven and earth, the sea’s wide abyss, and those bright creatures that now in their multitudes rear and elevate, through his hand, their holy increase;—so all things obey the strong imposition of his voice. Through his mighty mind he ordained to the stars their varied course. So in their splendour they carry forth to the world the power of their Lord and the glory of his works, shining his praise : steadfastly through the long ages they perform the eternal word which issued from his throne who conducteth and comprehendeth all his creatures in his bosom—so wide his spirit and miraculous influence extend. Thus that bright luminary, wonderfully constituted, cometh each morn over the misty hills, to speed over the ways, advancing with the day-spring from the east, radiant and lovely, to the tribes of men, and to every thing that liveth. When it should descend, it proceedeth in glory forth on the western sky, till at even it reacheth the ocean’s abyss ; and twilight and night succeed. The lustre of the sky, and brightness of the heaven fadeth, while the star journeyeth through the creation of God beneath the bosom of the earth. But no man liveth, of knowledge equal to this, that he should investigate by his own skill how the gold-bright sun fareth through the deep, in that wan cloud beneath the accumulation of the waters, or how the dwellers on earth can again enjoy its light, after it hath turned away over the ocean’s brink. So hath he, who well had

power, contrasted day with night, deep with high, the sky with the sea-streams, the land with the waters, earth with ocean, fire with the waves. This work doth not decay, but holdeth well, and standeth firmly fast, compacted with mighty bands of strength by the same power and majesty which raised up earth and heaven." A few lines of inferior merit, on the joys of heaven and the means of obtaining them, are added.

7. (leaf 94.) Is a poem remarkable chiefly for its metrical structure, possessing throughout the ornament of final rimes, frequently double, superadded to a very strict observance of alliteration. On this account, as an unique specimen in this language, the whole of it is printed in the *Introductory Essay on Saxon Metre*. The subject is extremely obscure, since the sense everywhere labours beneath the complicated jingle of the metrical fetters which the minstrel has chosen to forge for himself. The whole range of Saxon poetry, difficult as it often is, presents nothing which resists all ordinary processes of interpretation with equal obstinacy. It is expressed in the first person, and begins by describing the speaker as having been once in a state of great prosperity, detailed with the usual accumulation of parallel images: with these, others of actual wretchedness are afterwards contrasted, and (if I understand the composition rightly) these are uttered in the character of a sufferer in purgatory, who moralizes on the destruction which thus closes on all earthly greatness, but expresses a hope of final happiness in the heavens.

8. (leaf 95.) This and the following poem belong to the class of moralizations in which the middle ages so much delighted, and by which a typical sense was extracted from almost every object of nature or fiction. Thus in the sixth book of this MS. we have already seen the Phoenix employed as an allegorical illustration of the Resurrection. The subject here selected to undergo a similar process is the Panther, "an animal," according to the minstrel, "whose skin is spotted with all the hues of Joseph's tunic; it is gentle to all good creatures, and an enemy to dragons alone. After its food, it seeks

a secret resting-place in the caves of the mountains, and there slumbers through three nights: when it awakens on the third morning, it rises full of spirit, and utters a voice of melody; after which it breathes forth an odour of sweetness exceeding the most delicious blossoms or fruits and the choicest perfumes. Thus the Lord is a foe to the serpent alone, the author of evil; and thus rising after three nights from the grave, he diffused around the gifts of his spirit." The supposed perfume of the Panther is mentioned by most of the ancient and classical writers who have named that animal; but I am ignorant of the source whence these additional particulars of its natural history were derived.

9. (leaf 96.) Is a similar moralization on the Whale. "This monster of the deep resembles in appearance the rude and barren rock; so that incautious mariners cast their anchor in its side, disembark, and kindle their fire, when it suddenly plunges and overwhelms them amidst the waves. And in like manner does the fiend entice mankind by deceptive appearances to their destruction. The whale has another stratagem to satisfy its hunger: it opens its enormous jaws and emits an agreeable odour, which allures the other fish to swim into them. Thus also does our spiritual enemy, by the gratifications of sense, entrap the souls of men in his infernal prison."

10. (leaf 97.) A short religious poem of thirty lines. The invitations and promises of God are thus introduced: "I heard the word that the Ruler of glory spake, proclaimed by a bird wonderfully fair." This probably is intended as a mystical designation of the Holy Spirit.

#### BOOK THE TENTH AND LAST.

1. (leaf 98.) The Address of the departed Soul to the Body: from which an extract is given among the following specimens.

2. (leaf 101.) A Scaldic poem, containing allusions to the histories of Weland and of Theodric of Berne: also published among the specimens.

The remainder of the volume, about thirty leaves, is principally

occupied (the exceptions will presently be stated) with various ænigmata, for the most part so extremely obscure that they might suffice to damp the perseverance of a Saxon Œdipus far more keen than the present Editor: the language and style, indeed, appear intentionally clouded by the introduction of many unusual expressions, for which it would be vain to consult the extant dictionaries, and in fixing the sense of which we are, from the nature of such compositions, deprived of the assistance generally to be derived from the context. Lest, however, the reproach which an omission of much the same importance on the part of an early editor of Chaucer has drawn from his successors (*Tantamne reñ tam negligenter*), should be repeated on this occasion, the following specimens are subjoined, as illustrating the general nature of these riddles of the olden time.

One of the longest of these (beginning *Hwylum ic gewite. swa ne wenað men. under yða Ʒeðræc. eorðan secan. garsecges grund*) appears to relate to the sun, which is described as "sometimes plunging below the foaming waves, and pursuing its course beneath the habitations of men; sometimes soaring over the sea agitated with storms, while the surges break over the borders of the land, and the vessel, full of despairing mariners, is tossed on their surface; sometimes passing through the clouds, while the thunder roars around, and God shooteth forth his sharp and fiery darts." After these descriptions, which are so extended as to distract the attention from the principal subject, and in themselves of very difficult interpretation, the whole is thus summed up:

Hwylum under eorðan,  
Hwylum yða sceal

Heah under hnigan;  
Hwylum holm ufan  
Streamas styrgæ;  
Hwylum stiȝe up

Sometimes beneath the earth,  
Sometimes beneath the waves  
shall I

Deeply descend;  
Sometimes above the sea  
And the streams I move;  
Sometimes I ascend

Wolcn fare :	The heaven in my course :
Wrege wide fere	I wander a wide journey
Swift and swið feorm.	Swift and very firm.

Saga hwæt ic hatte ;	Say what I am named ;
Oððe hwa mec rære	Or who exciteth me
Ðon ic restan ne mot ?	When I may not rest ?
Oððe hwa mec stæððe	Or who stayeth me
Ðon ic still beom ?	When I should be still ?

Others of the ænigmata appear to relate to the Christian Church, according to the opinion of Hickes, who has inserted transcripts from some of them in the beginning of his Icelandic Grammar, on account of the Runic characters, which are interspersed in them in several places, and certainly stand for entire words, of which they are the initial letters. His opinion is formed from the attributes ascribed to their mysterious subject ; such as, being appointed by Christ to encounter warfare ; speaking in many tongues ; giving wisdom to the simple ; rejoicing in persecution ; found by the worthy ; and received by those who are washed in the laver, &c. : but they even exceed the usual obscurity of these productions.

The ensuing examples will probably more than satisfy the reader as to those of a miscellaneous character.

(Leaf 108.)

Is ðis middan gearð	This mid earth
Missenlicum	Is in various
Wisum gewlitegad,	Fashions adorned,
Wrætum gefrætwað.	And with wonders decorated.
Siðum þellic ic seah	I saw a thing strange in its ways
Searo hweorfan,	Curiously to move,
Grindan wið greoto	Revolving with clamour
Giellende faran.	And stridulously proceeding.
Næfde sellicu wiht	This wonderful thing had not

Syne ne folme,	Sinews nor limbs,
Exle ne earmas ;	Shoulders nor arms ;
Sceal on anum fet	On its feet alone must
Searo ceap swifan,	The curious creature revolve,
Swiðe feran	Stoutly proceed
Faran ofer feldas.	And fare over the fields.
Hæfde fela ribba;	It had many ribs;
Muð wæs on middan ;	Its mouth was in the midst ;
Moncynne nyt ;	It is useful to mankind ;
Fere foddar-welan	The carriage of the wealth of food
Folc-scipe dreogeð.	It performeth for the people.
Wist in wigeð,	It carrieth in provisions,
And werum gieldeð	And yieldeth to men
Gaful geara gehwam.	The tribute of every year.
Ðæs ðe guman	. . . . .
Beneað rice	. . . . .
And heane rece.	. . . . .
Gif ðu conne wisworda gleaw,	If thou understandest the skill of
	wise words,
Hwæt sio wiht sie ?	What may this thing be ?

Unless this be a waggon or cart, the editor must confess himself not sufficiently "skilful in wise words" to decypher its occult allusions.

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Wær sæt æt wine	A man sat at wine
Mid his wifa	With his wife
And his twegen suna	And his two sons
And his twa dohtor,	And his two daughters,
Swa se gesweostor	Also his sister
And hyre suna twegen ;	And her two sons ;
Freolicu frum bearn	The noble patriarch
Fæder wæs ðærinne	And father was there

Dara æðelinga æghwæðeres,	Of each one of these men,
Mid eam and nefa.	With the uncle and nephews.
Ealra wæron fife	In all there were five
Eorla and idesa	Of men and women
Insittendra.	There sitting.

Adam, Eve, two of their sons, and one daughter, appear to be the five persons intended. Eve being reckoned in the several relations which may be attributed to her (as the wife, the sister, and the daughter of Adam), the apparent excess of numbers and complication of kindred admit a ready explanation.

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Ic eom mare ðon	I am greater than
Ðæs middangeard,	This mid earth,
Læsse ðon hond wurm ;	Less than a worm ;
Leohtra ðon mona,	Lighter than the moon,
Swiftre ðon sunne ;	Swifter than the sun ;
Sæs sind ealle	All the seas,
Flodas on fæðmum ;	The floods, are in my embrace ;
And ðas foldan	And the lap of this earth,
Bearm grene wongas ;	The green plains ;
Grundum ic hrine,	I touch the abysses,
Helle under hnize ;	I descend beneath hell ;
Heofenes ofer stige,	I ascend above the heavens,
Wuldres eðel ;	The abode of glory ;
Wide ræce	I reach widely
Ofer engla eard.	Over the country of the angels.
Eorþan gefylle,	I fill the globe,
Ealdne midclangeard,	The ancient mid earth,
And mere streamas	And the sea streams
Side, mid mec selfum.	Wide, with myself.

Saga hwæt ic hatte.	Say what I am named.
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The omnipresent power of the Deity, comprehending at once the most minute and most vast portions of his creation, is obviously here intended.

The obscurity attaching itself to much of this part of the MS. will be rendered most conspicuous by the following specimen of corrupt Latinity, which appears absolutely unintelligible.

*Mirum videtur mihi—lupus ab agno tenetur—  
Obcurrit agnus et capit viscera lupi—  
Dum starem et mirarem vidi gloriam magnam—  
Dū lupi stantes ex tertium tribul  
IIII pedes habebant cum septem oculis<sup>1</sup> videbant.*

It seems probable that the two first lines may be intended for accentual hexameters: the fourth line is apparently corrupted; the contraction beginning it is perhaps *diversi*.

Intermixed with these ænigmata, we find towards the latter part of the volume other poems, religious and miscellaneous.

1. The first of these is the complaint of an exile separated from his lord, beginning “Ic ʒis ȝied wrece.” As being in a style of which there is perhaps scarcely another original Saxon example extant, it has appeared to the editor to claim publication; and he has therefore added it to the following specimens.

2. “Ðæt ȝelimpan sceal,” &c.—A poem on the duty of reflecting on the destruction of the world by fire, the torments of hell, general retribution, &c.

3. “Wille ʒonne forȝieldan ȝæsta Dryhten.”—A continuation of the same subject.

4. “Aȝe mec se ælmihta God.”—A prayer for pardon.

5. “Onȝunnon him onuh-ton, æþelcunde mægð.” The Marys went at dawn to search the sepulchre where the body of our Lord

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<sup>1</sup> Ita MS.

had been deposited; but they found him not, for he had descended to liberate the captive souls in hell. St. John (the Baptist) had previously declared to those captives the promise of Christ to effect their deliverance; and, while closing his address to them, beholds the fulfilment of that which he had proclaimed in the triumphant entrance of the Redeemer. Adam then congratulates Eve, and breaks forth into exclamations of praise to Christ, to Gabriel who announced, to Mary who bore him, to Jerusalem, to Jordan, &c.

6. "Wel bið ðam eorle."—Charity covereth a multitude of sins.

7. "Saga me hwæt ðær. weorudes wære."—A short and mutilated fragment on the destruction of Pharoah's host in the Red Sea.

8. Metrical paraphrase of the Lord's Prayer.

9. "Gefeoh nu on ferðe, and to frofre geðeoh. Dryhtne ðinum."—A short poem on religious comfort.

After this, from the 122nd page, the MS. is much mutilated to the end: the subjects appear to be principally ænigmatical; but their obscurity is rendered hopeless, from the imperfect state in which they occur. One of these fragments, however, is of a descriptive nature, the subject being a ruined city. As it possesses more than ordinary merit, it has been selected for publication among the following specimens.

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I.

HYMN ON THE DAY OF JUDGEMENT.

Book II. Section 2.

(*From the late Author's MS. Lectures on Anglo-Saxon Poetry.*)

THE general subject of this poem has been accurately stated by Wanley: he has omitted, however, to mention that it appears to be a fragment of some larger composition; for it commences thus

abruptly with what I should apprehend to be a song of the attendant angels :

<sup>1</sup> THUS in glad triumph o'er the ætherial vault  
To Zion's holy towers, with this fair pomp  
Of Heaven's all-glorious sons we bear our Lord.

The poet now appears to return to his narrative.

<sup>2</sup> Him first and noblest and his regal state  
They see, and gaze with rapture. Instant now  
He bids each nation of the peopled earth,  
A countless host, to judgement, that each soul  
May taste the portion of her earthly deeds.

The next paragraph affording a good example of the peculiar construction of the Anglo-Saxon poetical sentence, I have rendered it line for line into a Latin dimeter Iambic.

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<sup>1</sup> Wæ mid ðyalice	<i>Nos cum hujusmodi</i>
Ðreate willað	<i>Triumpho volumus</i>
Ofer heofona gehlidu	<i>Super cæli tecta</i>
Hlaford fergan	<i>Dominum ferre</i>
To ðære beorhtan byrig	<i>Ad illam splendidam civitatem</i>
Mid ðas bliðan gedryt	<i>Cum hac hilari turmâ</i>
Ealra sige-bearna.	<i>Omnium victoriæ filiorum.</i>
<sup>2</sup> Ðæt seleste and æðeleste	<i>Illum primum et nobilissimum</i>
Ðæge her onstariað,	<i>Illi hic intuentur,</i>
And in frofre geseoð	<i>Et cum solatio vident</i>
Frætwum blican.	<i>Ornamentis coruscare.</i>
Wile eft swa ðeah	<i>Vult continuò tamen</i>
Eorðan mægðe	<i>Terræ gentes</i>
Sylfa gesecan	<i>Ipsè convocare</i>
Side herge,	<i>Immensam (latam) coronam,</i>
And ðoð gedeman	<i>Et tunc judicare</i>
Dæda gehwylce	<i>De factis quibusque</i>
Ðara ða gefremedon	<i>Illis quæ fecerunt</i>
Folc under roderum.	<i>Homines sub cælo.</i>

<sup>1</sup> *Sedebat illic filius  
Tremante cali fornice,  
Rex angelorum altissimus  
Supra ætheris fastigium,  
Tutela devotæ gregis,  
Tunc aucta spes fidelium,  
In urbe sanctâ gaudium  
Præsente tandem filio.*

I shall add only a few of the lines immediately following this passage in English.

<sup>2</sup> Then went they forth to Zion : he their Lord,  
High in that city of his holiness,  
Heals every sorrow ; there might they behold  
Full face to face their Saviour and their God.  
The crowd of mourners there forgot their pain,

<sup>1</sup> *Ða wæs wuldres weard  
Wolcnum bifen um,  
Heah engla cyning  
Ofer hrofas upp,  
Haligrá helm,  
Hyht wæs geniwad,  
Blis in burgum,  
Ðurh ðæs beornes cyme.*

<sup>2</sup> Gewitan him ða gongan	<i>Discedebant tunc ire</i>
To Hierusalem ;	<i>In Hierosolymam ;</i>
Hæleð hyge-rofe	<i>Sanat (ille) magnanimus</i>
In ða halgan burg	<i>In eâ sanctâ civitate</i>
Geomor mode ;	<i>Tristitiam ;</i>
Ðonan hi God nyhst	<i>Exinde illi Deum proximum</i>
Upstigende	<i>Resurrectum</i>
Eagum segun,	<i>Oculis vident,</i>
Hyra wilgifan.	<i>Ipsorum benefactorem.</i>
Ðær wæs wofes hring	<i>Illic erat lamentationis circulus</i>
Torne bitolden,	<i>Ird amotâ,</i>

And love glow'd quickening at their inmost soul  
 Responsive to their master's : there abide  
 In that fair citadel the glorious chiefs  
 Of them whom God hath called, faithful known  
 The servants of his justice. So decreed  
 Ere yet he rose from earth their heavenly King.

The remainder of the poem is almost wholly occupied with nearly similar descriptions of the joy of the angels and the spirits of the just at the presence of the Redeemer ; mention is then made of the delivery of the wicked to the custody of dæmons ; and the author concludes with admonishing his hearers to reflect upon the eternity of happiness or misery which the Almighty had placed at their choice.

## II.

## HYMN OF THANKSGIVING.

P. 16. Book II. Section 3.

THIS, which appears far superior in point of poetical merit to the preceding specimen, is erroneously described by Wanley as

Wæs seo treow lufu	<i>Erat ille verus amor</i>
Hat at heortan,	<i>Fervens in corde,</i>
Hreder innan weoll	<i>Velocius æstuabat intus</i>
Bearn breost sefa.	<i>Filii pectus.</i>
Bidon ealle ðære	<i>Habitant omnes illic</i>
Ðegnas ðrymfulle	<i>Ductores gloriosi</i>
Ðeodnes gehata	<i>Domini electorum</i>
In ðære torhtan byrig,	<i>In eâ gloriosâ civitate,</i>
Tyr riht ðagen ;	<i>Dei justi ministri ;</i>
Swa himself bibead	<i>Sicut ipse jussit</i>
Swegles agend	<i>Cæli possessor</i>
Ær ðon upstige.	<i>Præquam resurrexit.</i>

*Carmen de mundi creatione.* It is, in fact, a hymn or ode of thanksgiving; and the creation is mentioned only towards its commencement as one topic of admiration and gratitude. I have in this instance deviated from the method hitherto observed, and adopted for my translation the form of the irregular ode: by this means I have been enabled to preserve more faithfully than I could perhaps have done in blank verse the abrupt transitions of the original: by not confining the metre to the stated recurrence of any particular system, the regularity of construction (if that indeed be essential to the ode) has been sacrificed to the desire of presenting, as far as it was in my power, a faithful transcript of the original.

<sup>1</sup> BEFITS it well that man should raise  
 To Heaven the song of thanks and praise,  
 For all the gifts a bounteous God  
 From age to age hath still bestow'd.  
 The kindly seasons' temper'd reign,  
 The plenteous store, the rich domain  
 Of this mid-earth's extended plain,  
 All that his creatures' wants could crave,  
 His boundless power and mercy gave.

---

<sup>1</sup> Ðæt is ðæs wyrðe	<i>Hoc est operæ pretium</i>
Ðæt ðe werðeode	<i>Ut humanum genus</i>
Secgan Dryðne ðonc	<i>Dicat Domino gratias</i>
Duguða gehwylcre	<i>(Ob) beneficia singula</i>
Ðe us sið and ær	<i>Quæ nobis nunc et olim</i>
Simle gefremede,	<i>Sæpe intulit,</i>
Ðurh monigfealdra	<i>Per multiplicis</i>
Mægna geryno;	<i>Potestatis mysterium;</i>
He us æt giefed	<i>Ille nobis cibum addidit,</i>
And æhta-sped,	<i>Et possessionum gazas,</i>
Welan ofer wid lond,	<i>Divitias super latam terram,</i>
And weder liðe.	<i>Et tempestatem mitem.</i>
Under swegles hleo,	<i>Sub cæli umbraculo,</i>
Sunne and Mona,	<i>Sol et Luna,</i>

Noblest of yon bright train that sparkle high,  
 Beneath the vaulted sky,  
 The Sun by day, the silver'd Moon by night,  
 Twin fires of heaven, dispense *for Man* their useful light.  
 Where'er on earth his lot be sped,  
*For Man* the clouds their richness shed,  
 In gentler dews descend, or opening pour  
 Wide o'er the land their fertilizing shower.

From these subjects of praise and gratitude, the poet rises to the sublimer topic of our redemption. The turn of the following passage in this part of the hymn is by no means devoid of spirit. "The Saviour (says the bard) delivered us from the anger of the Father."

<sup>a</sup> Not such the doom  
 Our sorrowing fathers heard of old,  
 The doom that in dread accents told  
 Of Heaven's avenging might, and woe, and wrath to come.  
 "Lo I have set thee on earth's stubborn soil  
 With grief and stern necessity to strive,

Æðelast tungla,  
 Eallum scinað,  
 Heofon candelle,  
 Hæleðum on eorðan.  
 Dreoseð deaw,  
 And ren duguðe  
 Weccað to feorh nere  
 Fira cynne,  
 Iecað eorð welan.

*Nobilissima sidera,  
 Omnibus nitent,  
 Cæli lampades,  
 Viris in terra.  
 Cadit ros,  
 Et pluvia bona  
 Excitatur longè latèque.  
 Humano generi,  
 Auget terræ divitias.*

<sup>a</sup> Se ðe ær sungen  
 Ðurh yrne hyge  
 Ældum to sorge:  
 "Ic ðec ofer  
 Eorðan geworhte;  
 On ðære ðu scealt

*Qui olim cecinit  
 Per iratum animum  
 Senioribus (hominibus) in dolorem:  
 "Ego te super  
 Terram feci;  
 In ea debes*

To wear thy days in unavailing toil,  
 The ceaseless sport of torturing fiends to live.  
 Thence to thy dust to turn, the worm's repast,  
 And dwell where penal flames through endless ages last."

The subject is continued through the greater part of the poem. In one passage the mission of our Saviour is metaphorically described as the flight of a bird.

<sup>1</sup> Wing'd by Heaven's eternal might,  
 Swift he sped his eagle flight,  
 Borne by the Spirit's checkless force,  
 Strong he shaped his onward course.  
 To the foes of God alone  
 Dark was the course, the flight unknown.

The conclusion of this poem will perhaps be found to possess sufficient merit to apologize for transcribing it at length. It will

Yrmðum lifgan,  
 Wunian in gewinne,  
 And wræce dreogan  
 Feondum to hroðer,  
 Fus leoðgalan :  
 And to ðære ilcan  
 Scealt eft geweorðan  
 Wyrnum aweallen.  
 Ðonan wites fyr  
 Of ðære eorðan  
 Scealt eft gesecan."  
 Hwæt us ðis æðeling  
 Yðre gefremede.

(In) *miseriis vivere,*  
*Versari in laboribus,*  
*Et pœnam pati*  
 (A) *diabolis in pectore,*  
*Promptis hominum inimicis :*  
*Et in eandem (terram)*  
*Debes citò reverti*  
*Vermibus scaturire.*  
*Tunc pœnæ ignem*  
*Ex hac terrâ (amotus)*  
*Debes citò quærere."* [bilis  
*Quam (maledictionem) nobis ille no-*  
*Procul fecit (avertit).*

<sup>1</sup> In ðære godcundan  
 Gæstes strengðu  
 Wæs ðæs fugles flyht,  
 Feondum on eorðan  
 Dyrne and deðol.

*In divini*  
*Spiritus potentia*  
*Erat hujus alitis volatus,*  
 (Ab) *inimicis in terrâ*  
*Occultus et absconditus.*

doubtless remind the classical reader of the exquisite choral song of Sophocles<sup>1</sup>, commencing *Πολλὰ τα δεινά*: and the fine moral reflection with which it terminates would not have disgraced the composition even of the most philosophic poet of antiquity.

\* Thrice holy He,  
The Spirit Son of Deity!  
He call'd from nothing into birth  
Each fair production of the teeming earth;  
He bids the faithful and the just aspire  
To join in endless bliss heaven's angel choir.  
His love bestows on human kind  
Each varied excellence of mind.  
To some his Spirit-gift affords  
The power and mastery of words:  
So may the wiser sons of earth proclaim,  
In speech and measured song, the glories of his name.

---

<sup>1</sup> Sophocles *Antigone*.

Se ðis world gescop,	<i>Ille hanc terram creavit,</i>
Godes gæst-sunu,	<i>Dei spiritualis filius,</i>
And us giefes sealde	<i>Et nobis dona obsignavit</i>
Uppes mid englum	<i>Suprà cum angelis</i>
Ece staðelas.	<i>Æternas sedes.</i>
And eac monigfealde	<i>Et etiam multiplicem</i>
Modes snyttru	<i>Animi prudentiam</i>
Seow and sette	<i>Insevit et posuit</i>
Geond sefan monna.	<i>In pectoribus hominum.</i>
Sumum wordlaðe	<i>Nonnullis orationis vocem</i>
Wise sendeð	<i>Sapientem mittit</i>
On his modes gemynd,	<i>In ipsorum animi mentem,</i>
Ðurh his muðes gæst,	<i>Per spiritum oris ejus,</i>
Æðele ongiet.	<i>Nobilem intelligentiam.</i>
Se mæg eal fela	<i>Hoc possunt universi</i>
Singan and secgan	<i>Canere et prædicare</i>
Ðam bið snyttru-cræft	<i>Quibus est solertia</i>
Bifolen on ferðe.	<i>Inrita in animo.</i>

Some the tuneful hand may ply,  
 And loud before the list'ning throng  
 Wake the glad harp to harmony,  
 Or bid the trump of joy its swelling note prolong.  
 To these he gave Heaven's righteous laws to scan,  
 Or trace the courses of the starry host ;  
 To these the writer's learned toil to plan ;  
 To these the battle's pride and victor's boast,  
 Where in the well-fought field the war-troop pour  
 Full on the wall of shields the arrow's flickering shower.  
 Some can speed the dart afar,  
 Some forge the steely blade of war,

Sum mæg fingrum wel  
 Hlude fore hæleðum  
 Hearpan stirgan,  
 Gleobeam gretan.  
 Sum mæg godcunde  
 Reccan ryhte æ.  
 Sum mæg ryne tungla  
 Secgan side gesceaft.  
 Sum mæg learolice  
 Word cwide writan.  
 Sumum wiges sped  
 Giefed æt guðe,  
 Ðon gargetrum  
 Ofer scild-hreadan  
 Sceotend sendeð  
 Flacor flangeweorc.  
 Sum mæg fromlice  
 Ofer sealtne sæ  
 Sund-wudu drifan,  
 Hreran holm-ðræce.  
 Sum mæg heanne beam  
 Stælgne gestigan.  
 Sum mæg styled sweord  
 Wæpen gewyrcan.

*Nonnulli possunt digitis bene  
 Sonoram ante nobiles  
 Citharam excitare,  
 Gaudii tubam inflare.  
 Nonnulli possunt divinam  
 Pandere justam legem.  
 Nonnulli possunt cursum astrorum  
 Dicere latè constitutum.  
 Nonnulli possunt doctè  
 Verbum dictum scribere.  
 Quibusdam victoriæ potentiam  
 Dedit in bello,  
 Ubi exercitus  
 Super clypeorum testudines  
 Jaculans mittit  
 Volucrum sagittæ operam.  
 Aliqui possunt fortiter  
 Super salsum mare,  
 Pelagi lignum [navem] agere,  
 (Ut) attingat oceani vim.  
 Aliqui possunt altum telum  
 Chalybe prætentum attollere.  
 Aliqui possunt ferreum ensem  
 Telum fabricare.*

Some o'er ocean's stormy tide  
 The swift-wing'd ship can fearless guide.  
 Some in sweet and solemn lays  
 The full-toned voice of melody can raise.  
 So Heaven's high Lord each gift of strength or sense  
 Vouchsafes to man, impartial to dispense :  
 And of the power that from his Spirit flows  
 On each a share, on none the whole bestows ;  
 Lest favour'd thus beyond their mortal state,  
 Their pride involve them in the sinner's fate.

---

Sum con wonga begong	<i>Aliqui possunt ora exercere</i>
Wegas wid gielle.	<i>. . . . . clatā voce.</i>
Swa se Waldend us	<i>Utpote Regnator nobis</i>
God-bearn on grundum	<i>Dei filius in terrā</i>
His giefe bryttad.	<i>Ipsius dona distribuit.</i>
Nyle he ængum anum	<i>Noluit ipse aliquos</i>
Ealle gefyllan	<i>Penitus replere</i>
Gæstes snyttru,	<i>Spiritus prudentiā,</i>
Ðy læs him gielp sceðe	<i>Ne illos arrogantia perdat</i>
Ðurh his anes cræft	<i>Per propriam artem</i>
Ofer oðre ford.	<i>Super alios homines.</i>

It will be seen that I have not entirely translated the passage

Sum con wonga begong  
 Wegas wid gielle.

Indeed I do not clearly perceive its construction, unless wonga wegas are to be taken together as "the way or passage of the mouth."

## III.

## THE PHŒNIX.

Leaf 55. Book VI. Section 1.

THIS poem is remarkable as being a translation or rather paraphrase of a Latin original still in existence; the "*Phœnix*" (attributed by some to Lactantius, and printed at the end of the Variorum edition of Claudian) commencing

"*Est locus in primo felix Oriente remotus.*"

Its Anglo-Saxon imitator has converted the classical tale of the eastern bird into an allegory of the resurrection. Many other fables of the heathen mythology were similarly applied and interpreted in a religious sense by the authors of the middle ages. Of this the celebrated *Gesta Romanorum* afford more than one example. And we find in the catalogue of the books formerly bestowed by Humphrey Duke of Gloucester upon the library which he founded in this university, the whole of Ovid's *Metamorphoses* thus "*moralized*," as the writers of those days expressed it.

This taste for allegorizing the beautiful fictions of classical poetry was perhaps first introduced by the later fathers of the christian church. The one now under consideration, as it is among the most obvious, so it was probably among the earliest applications of this nature. "*Doceat* (says St. Ambrose as quoted in the *Speculum Naturale* of Vincent of Beauvais) *nos hæc avis exemplo resurrectionem credere, quæ sine exemplo et sine rationis præceptione sibi insignia resurrectionis instaurat.*" The Saxon Paraphrast has far exceeded his original in prolixity, a fault perhaps almost inseparable from the poetical system adopted by our ancestors. The present extract is taken from the commencement of the poem, and exhibits a description of the island which the Phœnix was supposed to inhabit. The paraphrast has by no means scrupulously followed the succession of ideas of his original.

<sup>1</sup> OFT have I heard that eastward, far from hence,  
 The noblest land that song may tell of lies.  
 Not by the countless host of men that hold  
 This middle earth, that country may be known.  
 Heaven hath removed it from the sinner's eye.  
 Fair is that land, with every pleasure blest;  
 In the sea's bosom, rich of odorous sweets,  
 The lonely islet stands. Divine was he,  
 And wondrous in his sovereign intellect,  
 The Artificer that gave that land its place.  
 There to his righteous servants stand unveil'd

<sup>1</sup> HÆBBE ic gefrugen  
 Ðætte is feor heonan  
 East-dælum on  
 Æðelast londa  
 Firum gefræge.  
 Nis se foldan-sceat  
 Ofer middangeard  
 Mongum gefære  
 Folc agenda;  
 Ac he afyrred is  
 Ðurh Meotudes meaht  
 Man fremendum.  
 Wlitig is se wong  
 Eall wynnum geblissad;  
 In roðam sæ-greatum  
 Foldan stencum  
 Ænlic is ðæt izlond.  
 Æðele se Wyrhta,  
 Modig meahum spedig,  
 Se ða moldan gesette:  
 Ðær bið oft open

*Ego audiui*  
*Quòd est procul hinc*  
*In oriente quædam*  
*Nobilissima regio*  
*Viris cognita (vel celebrata).*  
*Non est ea terræ plaga*  
*Per medium orbem*  
*Multis frequentata*  
*Populi (terram) possidentis;*  
*Sed illa remota est*  
*Per Creatoris potentiam*  
*Ab iniquè facientibus.*  
*Splendida est ea regio*  
*Omnibus deliciis beata;*  
*In rubro oceani sinu*  
*Terræ odoribus*  
*Sola est ea insula.*  
*Nobilis (fuit) Opifex,*  
*Intellectualis potentia alacris,*  
*Qui eam regionem statuit:*  
*Illic est sæpe reclusum*

In clearest light the joys of heaven's domain.  
 Beauteous in sooth that land beneath the sky  
 Spreads its green woodlands : there nor rain, nor snow,  
 Nor the frost's fetters, nor the blast of fire,  
 Nor hail swift falling, nor the hoary rime,  
 Nor the sun's parching heat, nor winter's cold,  
 May ought intrude ; but firm amid the wave,  
 Still clad in verdure, stands that blessed realm.  
 Nor hill nor mountain there, nor stony cliff  
 (Such steepes as those our earthly mansion bears),  
 High towering rise ; nor upland's long ascent,

---

Eadgum togeanes	<i>Sanctis obviam</i>
Onhliden hleoðra	<i>Revelatum clarè</i>
Wyn heofon rices.	<i>Gaudium cœlestis regni.</i>
Huru ðæt is wynsum wong,	<i>Verè ea est læta regio,</i>
Wealdas grene,	<i>Sylvis virescens,</i>
Scane under roderum.	<i>Pulchra sub cœlo.</i> [aut nix,
Ne mæg ðær ren, ne snaw,	<i>Neque potest (dominari) illic pluvia</i>
Ne forstes fræst,	<i>Neque hyemis gelu,</i>
Ne fyres blæst,	<i>Neque ignis afflatus,</i>
Ne hægles hryre,	<i>Neque grandinis impetus,</i>
Ne hrimes dryre,	<i>Neque pruinæ rigor,</i>
Ne sunnan hætu,	<i>Neque solis ardor,</i>
Ne sin caldu,	<i>Neque noxium frigus,</i>
Ne warm weder,	<i>Neque torrida tempestas,</i>
Ne winter scur.	<i>Neque hyemis imber.</i>
Ac se wong seomað	<i>Sed regio permanet</i>
Eadig on sund	<i>Beata in oceano</i>
Blostmum geblowen.	<i>Flosculis germinans.</i>
Beorgas ðær ne muntas	<i>(Nec) colles ibi nec montes</i>
Steape ne stondað,	<i>Præcipites stant,</i>
Ne stan-clifu	<i>Neque saxorum clivi</i>
Heah hlifað,	<i>Ardui assurgunt,</i>
Swa her mid us,	<i>(Sicuti hic apud nos)</i>

Nor dell, nor vale is there, nor rocky cave.  
 Mars not that blessed isle unseemly ought,  
 But full of joys it flowereth under heaven.

The whole poem occupies ten leaves, and is divided into sections; the first of these (the only one which my time permitted me to transcribe) contains about one hundred and seventy verses, and ends thus,

Dær se halga stenc	<i>Illic sanctus odor</i>
Wunað geond wyn lond	<i>Pervadit gaudii terram,</i>
Dæt onwended ne bið	<i>Quæ accessa non est</i>
Æfre to ealdre	<i>Unquam hominibus</i>
Ær ðon endige	<i>Priusquam finiat (Phoenix)</i>
Frod fym geweorc	<i>Provector ætate opus</i>
Se hit frymðe gescop.	<i>Quæ prima fabricavit.</i>

Exclusively of its general value as a specimen of the poetical language of our forefathers, and the curious circumstance of its having been drawn from a source which, though not of the purest

---

Ne dene, ne dalu,	<i>Neque vallis, neque convallis,</i>
Ne dun-scafu,	<i>Neque montium spelunca,</i>
Hlæwas, ne hlincas,	<i>(Neque) tumuli, nec aggeres,</i>
Ne ðær hleonað	<i>Neque illi inest (incumbit)</i>
Oo unsmeðes wiht.	<i>Ulla aspera res.</i>
Ac se æðele fold	<i>Sed nobilis regio</i>
Wridað under wolcnum	<i>Germinat sub cælo</i>
Wynnum geblowen.	<i>Gaudiis scaturiens.</i>

It will immediately be perceived that in the lines printed in italics the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rime, a circumstance of by no means common occurrence in Anglo-Saxon Poetry. Mr. Turner has adduced a few examples of it, but I know of no source which would afford so many, or of such length, as the Exeter MS. The principal of these are given in the Introductory Essay on Saxon metre.

age, must yet be considered as classical<sup>1</sup>, this long composition probably contains but little that would be interesting to the antiquary<sup>2</sup>. This, however, the very slight inspection which I was enabled to give the remaining sections certainly does not authorize me to affirm from my own knowledge.

## IV.

## GNOMIC POEM.

## Book IX. Section 4.

As a specimen of this class I have to offer the following paraphrase of a part of the fourth poem of the ninth book, which, though not altogether literal, will yet perhaps serve to convey a pretty accurate idea of the general tenor of the composition.

<sup>3</sup> AGAIN shall summer shine, again  
Shall winter weave his icy chain ;

<sup>1</sup> This was seldom directly the case with the poetry of the middle ages. The Boethius of Alfred is a splendid exception ; and a singular one of later date (about 1200) occurs in the Digby MS. noticed by Warton (MS. Digb. 86). It is entitled *Le Regret de Maximien*, and appears to be an English translation from a French paraphrase (for it is too loose and inaccurate to be called strictly a version) of an Elegy by Maximianus, falsely attributed by its earlier editors to Cornelius Gallus.

<sup>2</sup> It might perhaps be added that the concluding lines of the poem are written alternately in Saxon and Latin (as may be seen by reference to Wanley's Catalogue). This has been employed in the Introduction to the present volume, as serving in part to determine the nature of the metrical system adopted by our ancestors.

<sup>3</sup> Forst sceal freosan ;	<i>Pruina concrescet ;</i>
Fyr wudu meltan ;	<i>Ignis lignum dissolvat ;</i>
Eorðe growan ;	<i>Terra vigescet ;</i>
Is brycgian ;	<i>Glacies confringetur ;</i>

Still shall fire's rapacious power  
 The forest's goodly growth devour;  
 Still for commerce, or for war,  
 The wave shall bear thy keel afar.  
 But One through all their varied range  
 Bids matter rise and seasons change;  
 One reigns supreme in heaven and earth,  
 The God who gave creation birth.

Deep the gulph that hides the dead,  
 Long and dark the way they tread;  
 The wealth that swell'd their earthly pride  
 Kindred or strangers shall divide;  
 While breathless in the silent tomb  
 They wait the last dread day of doom.

---

Wæter helm wegan,	<i>Aqua navem (ulmum) subvehet,</i>
Wundrum lucan	<i>Mirè ut includat</i>
Eorðan cīðas ;	<i>Terræ fructus ;</i>
Aƿ sceal anbindan	<i>Unus exolvat</i>
Forstes fetre,	<i>Pruinæ catenas,</i>
Fela meahtig God.	<i>Maximè potens Deus.</i>
Winter sceal geweorpan ;	<i>Hyems discedet ;</i>
Weder eft cuman ;	<i>Tempestas rursus veniet ;</i>
Sumor swezgle hat ;	<i>Æstivus æther calidus erit ;</i>
Sund unstill.	<i>Mare irrequietum.</i>

---

Deop deada wæg	<i>Alta erit mortuorum via</i>
Dyme bið lengest ;	<i>Tenebrosa et longissima ;</i>
Holen sceal in æled <sup>1</sup>	<i>. . . . .</i>
Yrfe gedæled	<i>Possessiones dispartientur</i>
Deades monnes ;	<i>Defuncti hominis ;</i>
Dom bið se last.	<i>Judicium erit ultimum.</i>

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<sup>1</sup> I cannot satisfactorily explain this line.

The king shall woo some royal fair,  
 His sceptre and his bed to share ;  
 In bracelets bright and cups of gold  
 Her ample dowry shall be told :  
 Both beloved and praised shall be,  
 For liberal hand and largess free.

The indefatigable Hickes has noticed in the chapter on Saxon poetry inserted in his *Thesaurus* the resemblance which the above composition bears to the lines appended to the *Metrical Calendar* or *Menology*, which he has printed with a literal translation. From this poem a few extracts are here subjoined as further illustrating this class of compositions, the character of which cannot be better expressed than in the words of Hickes himself:—  
 “In eo mores hominum, affectus animantium, et inanimatorum naturæ, res itidem aliûs generis civiles, ethicæ, theologicæ describuntur in guomis et sententiis *αινωδικοις*.” “Absque omni planè connexu,” he adds, in a repetition of nearly the same character introduced some few pages after the former. I have selected from different parts of this poem a few of the more striking paragraphs.

<sup>1</sup> WHERE holds the king his seat of power,  
 The work of earth's industrious sons,  
 Far is seen the strong-walled tower,  
 A mighty mass of well-knit stones.

---

Cyning sceal mid ceape	<i>Rex cum pretio</i>
Cwene gebicgan,	<i>Reginam redimet,</i>
Bunum and beagum ;	<i>Vasis et armillis ;</i>
Bu scealon særest	<i>Ambo eximie</i>
Geofum god wesan.	<i>Muneribus se largos præstabunt.</i>

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<sup>1</sup> CYNING sceal rice healdan ;	<i>Gubernabit rex regnum ;</i>
Ceastra beoð feorran gesyne,	<i>Urbes e longinquo spectabuntur,</i>
Orðanc enta geweorc	<i>Ingeniosa gigantum opera</i>
Ða ðe on ðisse eorðan syndon	<i>(Qui in hac terrâ degunt)</i>
Wrætlic weall stana geweorc.	<i>Mœnibus affabrè factis.</i>

---

Loudest rolls the thunder's voice,  
 Swiftest flies the wind's light breeze,  
 Purest far are heaven's high joys,  
 Firmest stands what Heaven decrees.

Good with evil, young with old,  
 Darkness still shall strive with light;  
 Armed host with foeman bold  
 Still shall wage unceasing fight.

The man of pure and guileless heart  
 Yields soonest to the traitor's art;  
 But he whose long-protracted age  
 Hath taught him to beware is sage.

---

Wind byð on lyfte swiftust,	<i>Ventus in aere est ocysimum,</i>
Dunar byð ðragum hludast,	<i>Tonitrus fragor est maximè sonorus,</i>
Ðrymmas syndan Cristes myccele,	<i>Ingens est majestas Christi,</i>
Wyrd byð swiðost.	<i>Fatum est fortissimum.</i>

---

God sceal wyð yfele,	<i>Bonum adversus malum,</i>
Geogoð sceal wið ylde,	<i>Juventus adversus senectum,</i>
Lif sceal wið deaðe,	<i>Vita contra mortem,</i>
Leohht sceal wið ðystrum,	<i>Lux contra tenebras,</i>
Fyrd wið fyrde,	<i>Exercitus adversus exercitum,</i>
Feond wið oðrum,	<i>Inimicus contra inimicum,</i>
Lað wið laðe,	<i>Qui odit contra quem odio habuerit,</i>
Ymb land sacan,	<i>Ubique contendunt</i>
Synne stælan.	<i>Et semper se obfirmabunt.</i>

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Soð bið swicolost,	<i>Verus facillimè decipitur,</i>
. . . . .	. . . . .
And gomol snoterost	<i>Et senex sapientissimus</i>
Fyru gearum frod	<i>Anteactis annis prudens</i>
Se ðe ær fela gebideð.	<i>Qui pridem multa est expertus.</i>

## V.

## THE SOUL'S COMPLAINT AGAINST THE BODY.

Book X. Section 1. Leaf 98.

THIS may be regarded as the prototype (in our own language at least) of a very numerous tribe of poems, the title of which will be well remembered by all those who are conversant with our earlier literature; "*Dialogus inter Corpus et Animam*."

The composition immediately under our consideration is, however, scarcely entitled to the name of a dialogue. It consists only of a short exordium and one speech, in which the soul is represented as upbraiding the body with the sins to which it was accessory during their union. As no part of the composition appears to possess any peculiar claims to the merit of poetical beauty, I have translated only a few lines from its commencement. They contain (if I have rightly interpreted the passage, which is somewhat obscure) one singular instance of the popular superstitions of their age, relating to the time during which the soul was permitted to revisit the earth after its separation from the body.

<sup>1</sup> BEFITS it well that man should deeply weigh  
His soul's last journey; how he then may fare  
When death comes on him, and breaks short in twain

<sup>1</sup> HURU ðæs behofað  
Hæleða æghwylc  
Ðæt he his sawle-sið  
Sylfa bewitige,  
Hu ðæt bið deoplic.  
Ðonne se deað cymeð,  
Asundrað ða sibbe

*Maximè hoc oportet  
Mortalium unumquemque  
Ut ille ejus animæ iter  
Secum meditetur,  
Quàm illud sit longinquum (altum).  
Quum mors advenit,  
Abrumpit copulam*

The bond that held his flesh and spirit link'd :  
 Long is it thence ere at the hand of Heaven  
 The spirit shall reap or joy or punishment,  
 E'en as she did in this her earthly frame.  
 For ere the seventh night of death hath past,

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Ða ðe ær somað	<i>Quæ olim juncta</i>
Wæron lic and sawle.	<i>Fuerunt corpus et anima.</i>
Long bið siððan	<i>Diu est exinde</i>
Ðæt se gæst nimeð	<i>Quod spiritus accipit</i>
Æt Gode sylfum	<i>Apud Deum ipsum</i>
Swa wite swa wuldor,	<i>Aut pœnam aut gloriam,</i>
Swa him in worulde ær,	<i>Sicut ipsi in mundo prius,</i>
Æfne ðæt eorðfæt,	<i>Etiam (in) illo vase terrestri,</i>
Ær geworhte.	<i>Olim factum est.</i>
Sceal se gæst cuman,	<i>Spiritus veniet</i>
Gehðum <sup>1</sup> hremig,	<i>(In) statione querulus,</i>
Syle ymb seofon niht,	<i>—— circiter (post) septimanam,</i>

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<sup>1</sup>The sense of this clause is by no means clear to me. The word 'gyhðum,' which occurs once in *Cædmon* (p. 74, l. 4,) is supposed by Lye (Suppl.) to be derived from 'ge-hyht,' *refugium*. 'Giht,' or 'gyte,' however, appears in the compounds 'gebed-giht,' *bed-time*—'sungiht,' *the solstice*—'gyte-sal,' *an apartment*. Its signification in these compounds and in the passage of *Cædmon* above mentioned seems to be *tempus*, *mansio*, or *statio*. If 'gehðum' be taken in the latter of these senses, it may be understood as construed in the Latin version; if in the former, it may signify *aliquando*. Should the word 'geht,' or 'gyht,' be allowed to have signified *time* (as it must if 'gebed-gyht' be correctly translated *conticinium*—*vid. Lye in voce*), it will afford us a more plausible etymology of the adverb *Yet* than the one proposed by Mr. Horne Tooke. The derivative adverbs 'gates' (existing in *algates*) and 'gehðum' will then appear to be formed from the oblique cases by the same analogy as 'whiles' and 'whilom' from 'hwil,' *tempus*. The old Teutonic 'Zit,' *tempus* (*vid. Schilter's Glossary in voce*) may be derived from the same source. The following word, 'hremig,' I have ventured to render *querulus*, or *stridulus* (from 'hrem,' *vociferare*), rather than *compos*, as Lye has given it. The only meaning I can discover for 'syle' is *basis* (*fundamentum*, 'syll'). I suspect it in this place to be a mistake of the transcriber for 'syll' or 'sylfe.'

Ghastly and shrieking shall that spirit come,  
 The soul to find its body. Restless thus  
 (Unless high Heaven first work the end of all things)  
 An hundred years thrice told the shade shall roam.  
 With chilling voice that sad and mournful ghost  
 Upbraids its kindred earth : "Thou hapless dust,  
 How fares it with thee now ? how dost thou waste,  
 A foul and earthy mass ? Full little erst  
 Thy thoughts were of that journey which the soul,  
 Driven from her fleshly tenement, is doom'd to !

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Sawle findan	<i>Anima ad inveniendum</i>
Ðone lichoman,	<i>Corpus,</i>
Ðe heo ær longe wæz,	<i>Quod illa nuper habitabat,</i>
Ðreo hund wintra,	<i>ccc hyemes,</i>
Butan ær wyrce	<i>Nisi prius constituat</i>
Ece Dryhten	<i>Æternus Dominus</i>
Ælmihtig God	<i>Omnipotens Deus</i>
Ende worulde.	<i>Finem orbis.</i>
Cleopað ðonne swa cearful	<i>Clamat tunc adeo misera</i>
Caldan reorde,	<i>Frigida linguā,</i>
Spriceð grimlice	<i>Alloquitur horrens</i>
Gæst to ðam duste :	<i>Anima pulverem :</i>
"Drugu ðu dreorga,	<i>"Pulvis tu infelix,</i>
To hwon dreahtest ðu me ?	<i>Quo agis me ?</i>
Eorðan fylnes	<i>Terrendā putredine</i>
Eal forweornast,	<i>Omnino marcescis,</i>
Lames gelicnes.	<i>Limi similitudine.</i>
Lyt ðu geðohtes to won	<i>Parum præcepisti expectatione</i>
Ðinne sawle sið	<i>Tuum spiritus-iter</i>
Siððan wurde	<i>Quò futurum esset</i>
Siððan heo of lichoman	<i>Quum ille (spiritus) e corpore</i>
Læded wære.	<i>Eductus foret.</i>
Hwæt wite ðu me werga <sup>1</sup>	<i>Ut punies me inique !</i>

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<sup>1</sup> I am by no means satisfied with the construction of this line, or the clause following it.

To what sad fate, O wretched food of worms,  
Hast thou reduced me! Little thoughtest thou  
How long and dreary was my destined way."

This extract constitutes about one-sixth part of the poem. The remainder is occupied by a tissue of similar reproaches, and appears, upon the whole, to exhibit but little of imagination, and none of those traces of popular opinions or customs which occasionally stamp an additional value on the remains of our ancient versifiers.

It terminates thus, at the 100th leaf of the MS.

Ðæt mæg æghwylcum	<i>Id debent (possunt) omnino</i>
Men to gemyndum	<i>Homines in mentem (revocare)</i>
Mod snotterra.	<i>Animi prudentes.</i>

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Hwæt þu huru	<i>Quam tu verè</i>
Wyrma gifl	<i>Vermium esca</i>
Lyt geðohtes	<i>Parum cogitasti</i>
Hu þis is long hider."	<i>Quam sit longum hæc."</i>

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VI.

SCALDIC POEM.

Book X. Sect. 2. Leaf 100.

THIS poem is chiefly remarkable from its allusions to the mythological and mytho-historical narratives which have been incorporated into the Icelandic Edda; and more especially as fully attesting the popular estimation in which Weland, the Vulcan of Northern mythology, was held by our ancestors long after their conversion to Christianity; and proving also the antiquity and

general diffusion not only of a belief in his existence and attributes, but even of the details of his wild and singular history<sup>1</sup>.

This history, as contained in the *Volundar Quida* of Sæmund's Edda (without the recent publication of which the Exeter Frag-

<sup>1</sup> [Note by the Editor.]

The author of these Illustrations had detected also an allusion to the same mythological personage in a passage of King Alfred's translation of the Boethian metres, which moreover affords an amusing example of the ignorance of Roman historians then generally prevalent. The royal paraphrast, finding (in the 7th metre of the 2nd book) the following reflection on the instability of human glory,

*Ubi nunc fidelis ossa Fabricii jacent?*

afforded, by his entire ignorance of the fame of the "faithful legate," a new instance in support of the truth which the poet was labouring to establish, the uncertainty of earthly reputation; and considering his name apparently as designating, according to its etymology, a smith, transfers it to the most illustrious character of that profession with whose story he was conversant, the Vulcan of the North:—

Hwær sint nu ƿæs wisan	Where are now the wise
Welandes ban,	Weland's bones,
Ƣæs goldsmiðes	The goldsmith
Ƣe was ȝeo mærost.	That was formerly most illustrious.

P. 162.

The Saxon lexicographer Lye is strangely embarrassed by this passage, and endeavours to make out of 'Weland' an epithet referring to the travels of Fabricius to the court of Pyrrhus, as if agreeing with 'wealland' *peregrinans*.

The same error is also found in the prose translation of the passage, where it stands

Hwær sint nu ƿæs Welondes ban.—P. 43.

Geoffrey of Monmouth has even introduced this Gothic artificer into the cyclus of Celtic fiction, where he mentions

*Pocula quæ sculpsit Guiclandus in urbe Sigeni.*

Another allusion to him occurs in Hoveden, f. 444, who says, that when Geoffrey of Plantagenet was knighted, they brought him an ancient sword

ment must have remained as unintelligible to us as it was to H. Wanley, who terms it an *ænigma*,) runs briefly thus.—Weland was one of three brothers settled in Ulfdale, and married to Valkyriæ or war-nymphs, if they may so be termed. After a residence

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from the royal treasure, the workmanship of Galan, the most excellent of all sword-smiths.

In the local traditions of the Vale of the White Horse, his memory is still preserved in the legends attached to the cairn or cromlech called Wayland Smith, recently introduced to such general notice by the author of Kenilworth.

But one of the fullest references which early English literature presents to his story, occurs in the more modern version of the romance of Hornchilde, where maiden Rimenild gives her lover Horn a sword, of which she says,

It is the make [*mate*] of Miming,  
Of all swerdes it is king,  
And WELAND it wrought,  
Bitterfer it hight.

*Ritson's Romances*, vol. iii. p. 295.

This will afford additional ground for referring that romance to a Saxon or Danish, and not to a Norman origin. Bishop Percy's assertion, indeed, that it appears of genuine English growth, though denied with equal confidence and ignorance by Ritson, is supported by internal evidence which no one capable of understanding it can reject. The above reference to Northern mythology, strongly as it indicates such an origin, is corroborated by many other circumstances tending even more forcibly to establish the same fact. Thus in all the three versions of this romance (that is to say, the two English and one French version, which has idly been supposed to be the original), although every one of them varies materially from the rest, both in incidents and names, yet in none of them is any name given to any character which is not purely Saxon—a circumstance not to be paralleled in any other romance; a mixture, greater or less, of French names occurring in them all. Thus even in Sir Tristram, Blanchefleur, Triamour, Gouvernail, Florentine, and others, are to be found, though that romance is remarkably free from such misnomers, and generally does ascribe Celtic names to its Celtic heroes. Secondly, the language of the earlier English version of Hornchilde is in its essence purely Saxon. In the whole course of the romance scarcely more than two words (*to arrive*, and 'on reme' for *on ours*) are referable to the Norman-

of nine years, these females were constrained by fate to leave their husbands, and disappeared. Two of the brothers departed in search of their respective partners; but Weland remained at home, employed in the curious arts of his profession, and had forged 700 rings or plates of gold, when Nidudr, a king of Nericia, allured by the fame of his riches, beset his dwelling with an armed force, and after some acts of plunder and insult, was induced by the advice of his queen to incapacitate him for active revenge, by the cruel process of cutting asunder the sinews of the knee joint. Thus maimed, he was conveyed to a small island, and forced to work for the benefit of his captors. In this solitude he revenged himself by secretly murdering the youthful sons of Nidudr, whom he had

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French; but the slightest acquaintance with romances really translated from the French will satisfy any one of the liberality with which the English minstrels borrowed not only the materials but the very words of the original, especially when to do so would help to furnish out a rime. Even Sir Tristram, which exhibits the nearest approach to the purity of this version of Horn, has often such words as *belami*, *bonair*, *battayle*, *aventures*, *broche*, *conseil*, *delit*, *desire*, *deraie*, *dioul*, &c. &c.

The phenomena presented by the three versions of Hornchilde seem to indicate that the story had become so popular as to form the subject of several different romances even in the Saxon times, for each bears the marks of immediate derivation from a Saxon original; and yet there are material variations in the manner of telling the story in each. The earlier English and the French bear the greatest resemblance, but the later English differs widely from both. In the two former, the scene is laid in the kingdoms of Suthene, Estness, and Westness, of which it would not be easy to ascertain the locality, and in Ireland; but in the later version we find ourselves on *terra firma* in several districts of Yorkshire, Northumberland, Wales, &c.: and the incursions of Saracens in the former are described as invasions of Danes and Irish in the latter; which, though certainly more modern in its present form, may claim from these circumstances, as well as the reference to Weland, to be considered as the more correct representation of a genuine Saxon original.

In Sir Tristram, also, we find a few lingering traces of Gothic traditions in the usage of the term 'dweg' for dwarf, and in the mention of caverns wrought in the old times by the Eotenes.

decoyed into his dwelling by the promise of golden ornaments. He then presented to the father their skulls set in gold, and fashioned into drinking cups: to their mother, gems produced from their eyes; and to their sister Bodhilda, an ornament for the breast made from their teeth. Soon after the unconscious relatives had received these Thyestean presents, the virgin Bodhilda, having broken a golden bracelet, visits the artificer and entreats him to repair it. Either by drugs or magic arts (for the poem is in parts not only obscure but mutilated) he seems to have cast her into a profound sleep, and to have added to the other particulars of his barbarous revenge, the violation of her person. This accomplished, he enters the palace of Nidudr by the aid of wings, and hovering over the presence-chamber of the monarch, reveals to him (after having extorted a promise that Bodhilda shall suffer no injury at the hands of himself or queen) the untimely fate of their offspring. He then vanishes.—I have entered thus fully into an abstract of the *Volundar Quida*, because a knowledge of its import is requisite to the understanding the Saxon, or rather Danish bard; and because, from the very recent publication of this part of the Edda, it may not yet be generally known to those who have not made a peculiar study of Northern antiquities. I now pass to the composition immediately before us.

It appears to be a species of rude song, *De infortuniis illustrium virorum*, composed for the purpose of alleviating the sorrows of the writer himself. It is divided by a species of burden into paragraphs of unequal length, each containing a separate example. The first and second of these relate (as I have said) to the adventures of Weland and Bodhilda. After what has been premised, their general purport will be readily understood. It is not, however, without diffidence that I offer a translation, which I have endeavoured to make as literal as possible. Some passages are so obscure as to render it highly probable that I may have misunderstood them.

WELAND him bewurman	<i>WELANDUS sibi animum inflam-</i> <i>mare</i>
Wræces cunnade,	<i>Exilio (v. injuria) sensit,</i>
Anhydig eorl	<i>Percicax dur</i>
Earfoða dreag.	<i>Difficultatem pertulit.</i>
Hæfde him to gesiððe	<i>Habuit sibi in comites</i>
Sorge and longað,	<i>Dolorem ac solitudinem,</i>
Winter cealde,	<i>Hyeme frigido,</i>
Wræce wean oft onfond,	<i>Exilii dolorem sæpe expertus est,</i>
Siððan hine Niðhad	<i>Ex quo eum Nithadus</i>
On nede legde	<i>Necessitate obstrinxit</i>
Swoncre seono bende	<i>Debilem nervorum articulos</i>
Onsyllan mon.	<i>Infelicem hominem.</i>
Ðæs ofer eode	<i>Hoc ille superavit</i>
Ðisses swa mæg.	<i>In hoc tuum tanquam potes</i> <i>sustine.</i>
Beadohilde ne wæs	<i>Bodhildæ non erat</i>
Hyre broðra deað	<i>Fratrum mors</i>
On sefan swa sar	<i>In pectore tam molesta</i>

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E'EN Weland felt, the strong and stern,  
 His soul with wrongs indignant burn,  
 Doom'd through the winter's night to bear  
 A wretched exile's lot of care.  
 Companion had the Alf-king none  
 Save grief and solitude alone,  
 What time by false Nidudr's art  
 The mangled sinews' torturing smart  
 Had laid the hapless artist low,  
 In dread extremity of woe.  
 Yet bore he this, and thou mayst bear  
 The grief that all of earth must share.

Swa hyre sylfre ðing;	<i>Quam propria cura;</i>
Ðæt heo gearolice	<i>Quod ea statim</i>
Onġieten hæfde	<i>Intelllexerat</i>
Ðæt heo eacen wæs.	<i>Se gravidam esse.</i>
Æfre ne meahte	<i>Nunquam potuit</i>
Ðrifte geðencan	<i>Aucta (scil. fatu) conjicere</i>
Hu ymb ðæt sceolde,	<i>Quomodo id evenisset, &amp;c.</i>
Ðæs ofereode,	
Ðisses swa mæg.	

The mutability of human affairs is further illustrated by the example of the kings of the Goths (Geates Frige)<sup>1</sup>, whom he states to

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<sup>1</sup> The Editor has judged it best to insert at length from the original the concluding stanzas of this singular composition. In the first of these stanzas there appears to be a clear allusion to the thirty-two years' exile of Theodric (the celebrated Dietrich of Berne, of Teutonic historical romance); but since Mæringaburg seems to have been the proper city of that monarch, the text is probably corrupt: perhaps 'ne' has dropt out, and we should render the passage "Theodric did not possess," i. e. was deprived of the possession of Mæringaburg.

We ðæt mæð hilde	This reward of many a contest
Monge gefrugnon,	Have we heard,
Wurdon grundlease,	How they became deprived of their territories,
Geates frige,	The chiefs of the Goths,
Ðæt hi seo sorg lufa	So that from them the desire of grief
Slæp ealle binom.	All sleep removed.
Ðæs ofereode, &c.	
Deodric ahte	Theodric possessed
Ðrihtig wintra	Thirty winters
Mæringa burg;	Mæringaburg;
Ðæt wæs monegum cuð.	This was known to many.
Ðæs ofereode, &c.	
We geascodon	We have learned
Eormanrices	Ermanric's
Wylfenne geðoht;	Wolf-like council;

have lost their territory by the continual wars of Theoderic and of Hermanric, both heroes of the second or mythico-historical period, as it has been termed, of the Eddic fictions. In the sequel we find depicted at somewhat greater length the misfortunes and sorrows of a bard, probably (as has been before somewhat too hastily perhaps asserted) of the author himself. "He sitteth," we are told, "bereaved of joy, his breast labouring with care, and thinketh with himself that his portion of hardships is endless. Then may he reflect how the allwise Lord worketh abundant changes throughout the world, exhibiting to many among men honour and the fruit of prudence, and to others the portion of woe. This may I affirm

Ahte wide folc  
Gotena rices ;  
Ðæt wæs grim cyning ;  
Sæt secg monig  
Sorgum gebunden  
Wean on wenan,  
Wigsete geneahhe  
Ðæt ðæs cynerices  
Ofercumen wære.

Ðæs ofereode, &c.

Siteð sorg cearig  
Sælum bidæled,  
On sefan sweonceð,  
Sylfum ðenceð  
Ðæt sy endeleas  
Earfoða deal.  
Mæg ðon geðencan  
Ðæt geond ðas worulde  
Witig Dryhten  
Wendeð geneahhe ;  
Eorle monegum  
Are gesceaweð  
Wislicne blæd,  
Sumum weana dæl.  
Ðæt ic by me sylfum

He possessed the wide nations  
Of the Gothic dominion ;  
He was a stern monarch ;  
Many a soldier sat  
Bound with sorrows  
To meditate on his woes,  
Because the many warlike seats  
Of that kingdom  
Were overcome.

*Translated in the text:—*but the Editor is rather inclined to consider the first fourteen lines as a continuation of the subject of the preceding stanza, referring them to "Many a soldier" as their nominative. They describe, in his opinion, the reflections of the Gothic warriors on the vicissitudes of the contest between Theoderic and Ermanric: the transition to the personal affairs of the poet does not take place until the fifteenth line.

(he proceeds—and I preserve the original transition from the third to the first person), this may I affirm from my own experience : Once was I bard to the high Dane, beloved by my lord ; my name was Deor ; many a winter had I an excellent following, and a faithful chieftain, until Heorrenda, a crafty foe, deprived me of the lordship or freedom (londriht) that the glory of chieftains had bestowed on me."

The interest of these references to the Scaldic mythology will perhaps be better estimated if we consider that the remarkable volume which contains them has to boast of an antiquity, on the lowest allowance, three centuries higher than that of the oldest MS. extant of the Eddic poems, and cœval at least with their collection or composition (if ever indeed they were so collected or composed) by Sæmund the Wise. This much we must allow, both to these singular remains and to the Song of the Traveller inserted in an earlier portion of this collection, even though we should assign their origin to the age of Leofric. The MS. is, however, very possibly still older; for the latter part of its contents are scarcely such as the prelate would have procured to be transcribed for the use of a collegiate library. If, however, the transcript was made at his

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Secgan wille,  
 Ðæt ic hwile wæs  
 Heo Deninga scop,  
 Dryhtne dyre,  
 Me wæs Deor nama ;  
 Ahte ic fela wintra  
 Folgað tilne,  
 Holdne hlaford ;  
 Oððe ƿæt Heorrenda,  
 Nu leoð cræftig mon,  
 Lond riht geðah,  
 Ðæt me eorla hleo  
 Ær gesealde.

Ðæs ofereode, &c.

direction, it is reasonable to suppose that the poems selected for the purpose would be such as already enjoyed some degree of reputation; the productions, perhaps, of some of those Scalds who are known to have graced the court and shared in the patronage of the munificent Canute. To this period (if I may be permitted to venture the hypothesis), I should be disposed to attribute the composition or the remodelling of these, and of the Danish Epic which has occupied so large a space in the earlier pages of the present work. The reference of both poems to Danish antiquity, and the occurrence of Runic letters in the Exeter MS. seem to countenance this opinion. If any one should be disposed to attribute the composition of our plundered bard to an earlier day, we have however seen that the name and occupation of Weland were not unknown to Alfred.

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VII.

THE EXILE'S COMPLAINT.

Leaf 115.

[*Inserted by the Editor.*]

THE Editor has, in the present instance, been induced to deviate from the rule he had prescribed to himself, of confining these Illustrations to the materials prepared by the late Author<sup>1</sup>, by two reasons;—First, the extreme scarcity of compositions of an elegiac character, such as the subjoined poem, in the Saxon language: the translations from the Boethian metres afford, perhaps, the only other instance; and the following lines may therefore be considered as an unique specimen of an original attempt of this kind by an

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<sup>1</sup> The Author had himself been compelled to leave this portion of the Exeter MS. unexamined, but had expressed in one of the papers left behind him his desire that this task should be completed; a desire which the Editor, during a subsequent visit to Exeter, endeavoured to accomplish.

Anglo-Saxon Scop. The style will be found closely to resemble that which the royal paraphrast of Boethius has adopted, in its extreme simplicity, or, as Hickes considers it, purity; a fact affording confirmation to the views previously advanced, that this style was chosen as being better accommodated to subjects of a moral or elegiac nature than the grandiloquism of the Cædmonian school.

The second reason, which exerted still more influence over the Editor's determination, was the appearance which this poem presents of allusion to the adventures and misfortunes of some hero once familiar to the Scaldic Muse: he was anxious, therefore, to submit it to that part of the literary public interested in such inquiries, in the hope that some one more conversant with the cycle of early Northern poetry and romance than himself may trace it to its original dependence and source, and discover in it, as in the preceding instances of the Fight of Finsborough and the History of Weland, one of those interesting links which connect the remains of Anglo-Saxon literature with that of their Continental brethren of the same great family of nations<sup>1</sup>.

It is almost needless to observe that this poem contains the lamentation of some faithful and attached attendant, whose lord had quitted his country, apparently in consequence of the treachery of his kindred, which had also been exerted to separate from him this humble friend, who had vainly endeavoured to trace and follow his footsteps in distant lands. His situation and feelings are expressed with more pathos, and his lonely retreat amidst the woods exhibits more power of description, than can be usually found in Saxon poetry.

IC ðis gied wrece  
Bi me, ful geomorre,

I SET forth this lay  
Concerning myself, full sad,

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<sup>1</sup> Is it not probable that it is connected with the history of the faithful Hildebrand, who is recorded in the Wilkina Saga to have wandered in many countries, after the expulsion of his chief, Theoderic of Bern, from his kingdom by the treason of his uncle Ermanric?

Minre sylfre sið.  
 Ic ðæt secgan mæg  
 Hwæt ic yrmða gebad  
 Siððan ic upaweor,  
 Niwes oððe ealdes.  
 Nō mā ðoñ nū <sup>1</sup>  
 A ic wite won  
 Minra wræc siða ærest;  
 Min hlaford gewat  
 Heonan of leodum  
 Ofer yða zelac;  
 Hæfde ic wht ceare  
 Hwær min leod fruma  
 Londes wære;  
 Ða ic me feran gewat,  
 Folgað secan,  
  
 Wineleas wrecca for;  
 Minre wea ðearfe ongunnon,  
 Ðæt ðæs monnes  
 Magas hycgan  
 Ðurh tyrne geðoht  
 Ðæt hy todælden unc,  
 Ðæt wit, gewidost  
 In woruld rice,  
 Lifdon lað licost;  
 And mec longade  
 Hat mec hlaford min  
 Her heard niman;  
 Ahte ic leofra lyt  
 On ðissum londstede,  
 Holdra freonda.

And my own journeyings.  
 I may declare  
 What calamities I have abode  
 Since I grew up,  
 Recently or of old.  
 No man hath experienced the like;  
 But I reckon the privations [first;  
 Of my own exiled wanderings the  
 My lord departed  
 Hence from his people  
 Over the expanse of the waves;  
 I had some care  
 Where my chieftain  
 In the lands might be;  
 Then I departed on my journey,  
 To seek my following (*i.e.* the  
     chief to whose train I belonged),  
 A friendless exile's travel; [gan,  
 The necessities of my sorrows be-  
 Because this man's  
 Kindred plotted  
 Through malevolent counsel  
 That they should separate us,  
 That we, far remote  
 In the regions of the world,  
 Should live most afflicted;  
 This weary state  
 My lord hath ordained me  
 Here in hardship to endure;  
 I have few dear to me  
 In this country,  
 [Few] faithful friends.

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<sup>1</sup> I read this line, "Nan man ðone nam."

For ðon is min hyge ðeomor :	Therefore is my mind sad :
Ða ic me ful ðemæc	So that, as a perfect mate to me (i. e. a full rival in affliction)
Ne monnan funde	I can find no man
Heard-sæligne,	[So] unhappy,
Hyge ðeomorne,	Sad in mind,
Mod unðendne <sup>1</sup> ,	Debilitated in spirit,
Morðor hycgende.	And intent on thoughts of death.
Bliðe ðebæro,	Blithe in our bearing,
Ful oft wit beotedon	Full oft we two promised
Ðæt unc ne ðedælde	That nothing should separate us
Nemne deað ana owiht elles.	Save death alone.
Eft is ðæt on hworfan ;	But this is reversed ; [been,
Is nu swa hit no wære,	And now, as though it had never
Freondscipe uncer :	Is our friendship become :
Seal <sup>2</sup> is feor ðeneah	Afar off is it the lot
Mines fela leofan	Of my well-beloved
Fæhða dreogan.	To endure enmity.
Heht mec man wunian	I am compelled to sojourn
On wuda bearwa,	In woodland bowers,
Under ac treo,	Beneath the oak-tree,
In ðam eorð scræfe ;	In this earthy cavern ;
Cald is ðis eorð sele ;	Cold is this earthy mansion ;
Eal ic eom of longad ;	I am all wearied out ;
Sindon dena dimme ;	Dark are the dells,
Duna up hean ;	And steep the mountains ;
Bitre burg-tanes <sup>3</sup> ,	A horrid dwelling among branches,

<sup>1</sup> unðeond, *non vigens*, from 'un' and 'ðean'.

<sup>2</sup> I am far from satisfied with my translation of this passage, in which I have supposed 'seal' to be the same with 'sæl,' *time* or *occasion*, and interpreted it as the destiny imposed by actual circumstances.

<sup>3</sup> burg-tanes.—I can find no etymon for this term, excepting 'burg,' *a city* or *residence*, and 'tana,' *a branch*; and I have rendered it accordingly.

Brerum beweaxne ;  
 Wic wynnaleas.  
 Ful oft mec her wraðe  
 Begeat from sið frean :

Frynd synd on eorðan ;  
 Leof lifgende  
 Leger weardiað ;  
 Ðon ic on uhtan  
 Ana gange  
 Under ac treo  
 Geond ðas eorð scrafa :  
 Ðær ic sittan mot  
 Summor langne dæg,  
 Ðær ic wepan mæg  
 Mine wræc siðas  
 Earfoða fela ;  
 Forðon ic æfre ne mæg  
 Ðære mod ceare  
 Minre gerestanne,  
 Ealles ðæs longa  
 Ðæs mec on ðissum life begeat.  
 Ascyle geong man  
 Wesan geomor mod,

Heard heartan geðoht,  
 Swylc habban sceal  
 Bliðe gebæro ;  
 Eac ðon breost ceare

Sin-sorgna gedreag ;  
 Sy æt him sylfum gelong  
 Eal his worulde wyn ;  
 Sy ful wide fah

Overgrown with briars ;  
 A joyless abode.  
 Here full oft adversity  
 Hath overtaken me from the  
     journey of my lord :  
 My friends are in the earth ;  
 Those beloved in life  
 The sepulchre guardeth ;  
 Then I around  
 In solitude wander  
 Under the oak-tree  
 By this earth-cave :  
 There must I sit  
 The summer long day,  
 There may I weep  
 My exiled wanderings  
 Of many troubles ;  
 Therefore I can never  
 From the care  
 Of my mind, rest,  
 From all the weariness [life.  
 That hath come upon me in this  
 Let the young man strip off  
 To be sad of mind (i.e. in anti-  
     cipation of sorrow),  
 Hardhearted thoughts,  
 The same that shall [now] have  
 A blithe bearing ;  
 [Shall hereafter] also [have] in the  
     care of his breast [rows ;  
 The endurance of constant sor-  
 [Although] long may abide with  
 All his worldly joy ; [him  
 And distant be the foe

Feorres folc-londes ;	Of the far country ;
Ðæt min freond siteð	In which my friend sitteth
Under stan hliðu,	Beneath the stony mountain,
Storme behrimed.	Hoary with the storm.
(Wine werig mod)	(My companion weary in his spirit)
Wætre beflowen	The waters streaming
On dreor sele ;	Around his dreary abode ;
Dreozeð se min wine	This my friend suffereth
Micle mod ceare,	Great sorrow of mind,
He gemon to oft	And remembereth too often
Wynlicran wic.	His happier home.
Wa bið ðam <sup>1</sup>	Woe shall be to them
Ðe sceal of langoðe	That shall to length
Leofes abidan.	Of life abide.

## VIII.

## THE RUINED WALL-STONE.

Leaf 123.

THIS specimen was left by the late Author of these Illustrations in a very imperfect state of preparation: the Latin translation had

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<sup>1</sup> I conceive the author here returns to the moral reflections commenced in the lines "Ascyle geong man," &c., which were, with much natural feeling, interrupted by the remembrance of his friend's exile and sorrows, suggested by the mention of a far country; the passage from "Ðæt min freond siteð" to "Wynlicran wic" being parenthetical. The general tenor of these moral reflections appears to be, "Let not the young presume in their prosperous fortune, for whosoever shall attain to length of days is destined also to the endurance of ill."

not received any revision, consisting only of scanty notes in pencil on the margin of his transcript; and the few first lines of the metrical version were alone completed. The Editor was unwilling, however, to suppress a fragment of so much interest, and so superior, both in picturesque description and in the tone of moral feeling which pervades it, to the great mass of Saxon poetry: he has therefore ventured, although altogether unpractised in poetical composition, to fill up the chasms of the metrical version; distinguishing, however, his own rude attempts by the Italic character.

The reader will be reminded, in the contrast between past grandeur and actual desolation thus presented by the ancient Scald, of the more elaborate delineation of a modern author, the celebrated description of Dinevor Castle in Dyer's "Grongar Hill;" but a still more interesting parallel, because drawn from the poetry of a period equally remote and imperfectly civilized, will be found among the early bards of Wales, in Llywarch Hen's Elegy on Urien Reged—"Yr aelwyd hon," &c.

THIS hearth—deserted by the shout—  
More habitual on its floor  
Was the mead, and the talking of the mead-drinkers.

This hearth—will it not be covered with nettles?  
While its defender was alive  
More accustomed there was the needy stranger.

This hearth—will it not be covered with sod?  
In the lifetime of Owain and Elphin  
Its cauldron boiled the prey.

This hearth—will it not be covered with hoary fungi?  
More accustomed around its viands  
The brave ones dauntless in the sword stroke.

This hearth—will it not be covered with spreading brambles?  
Blazing logs were upon it,  
And the accustomed gifts of Reged.

This hearth—will it not be covered with thorns?  
More accustomed to it the assembled ring  
Of Owain's companions.

This hearth—will it not be covered with ants?  
More accustomed the bright torches  
And blameless societies.

This hearth—will it not be turned up by swine?  
More accustomed the clamour of men,  
And circling horns of the banquet.

This buttress here—and that one there—  
More accustomed around them  
An army's clamour, and the path of melody.

It has appeared to the Editor that some connexion may exist between the subject of the present specimen and the history of Finsborough already detailed in a former article of this Appendix, since both cities were under the dominion of the Jutes, and both appear to have perished by a similar catastrophe.

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THE RUINED WALL-STONE.

REAR'D and wrought full workmanly  
By earth's old giant progeny  
The wall-stone proudly stood. It fell  
When bower, and hall, and citadel,  
And lofty roof, and barrier gate,  
And tower and turret bow'd to fate,

And wrapt in flame and drench'd in gore  
 The lofty burgh might stand no more.  
 Beneath the Jutes' long vanish'd reign.  
 Her masters ruled the subject plain ;  
*But they have moulder'd side by side—*  
*The vassal crowd, the chieftain's pride ;*  
*And hard the grasp of earth's embrace,*  
*That shrouds for ever all the race.*  
 So fade they, countless and unknown,  
 The generations that are gone<sup>1</sup>.

\* \* \* \* \*

*Fair rose her towers in spiry height,*  
*From bower of pride and palace bright,*  
*Echoing with shout of warriors free,*  
*And the gay mead-hall's revelry ;*  
*Till Fate's stern hour and Slaughter's day*  
*Swept in one ruin all away,*  
*And hush'd in common silence all,*  
*War-shout and voice of festival.*  
*Their towers of strength are humbled low,*  
*Their halls of mirth waste ruins now,*  
*That seem to mourn, so sad and drear,*  
*Their masters' blood-stain'd sepulchre.*  
*The purple bower of regal state,*  
*Roofless and stain'd and desolate,*  
*Is scarce from meaner relics known,*  
*The fragments of the shatter'd town.*  
*There store of heroes, rich as bold,*  
*Elate of soul, and bright with gold,*  
*Donn'd the proud garb of war that shone*  
*With silvery band and precious stone :*

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<sup>1</sup> Here some mutilated lines of the original, which appear to mention Ræghar or Rægnar and Readfah as ancient kings of the city, are omitted.

So march'd they once in gorgeous train  
 In that high seat of wide domain.  
 How firmly stood in massy proof  
 The marble vault and fretted roof,  
 Till, all-resistless in its force,  
 The fiery torrent roll'd its course,  
 And the red wave and glowing flood  
 Wrapt all beneath its bosom broad.


Leaf 123. last line.

WRÆTLIC is ðis wealstan	<i>AFFABRE factum est hoc ædifi-</i>
Wyrd gebræcon,	<i>Fato disruptum,</i> [cium
Burg stede burston,	<i>Urbium sedes corruunt,</i>
Brosnad enta geweorc ;	<i>Pereunt gigantum opera ;</i>
Hrofas sind gehrorene,	<i>Tecta sunt devastata,</i>
Hreos getorras,	<i>Turres ruituri,</i>
<sup>1</sup> Hrim-geat-berofen ;	<i>Amplis portis privati ;</i>
Hrim on lime,	<i>Fuligo est super calcem</i> [i.e. calce obductos parietes],
Scearde scur beorge,	<i>Erasa est urbs pulcra,</i>
Scorene gedrorene,	<i>Direpta et sanguine perfusa,</i>
Ældo under Eotene.	<i>Quæ olim fuit sub Jutis.</i>
Eorð grap hafað	<i>Terræ amplexus tenet</i>
Waldend wyrhtan	<i>Principes operariosque,</i>
Forweorone geleorene,	<i>Extinctos mortuosque,</i>
Heard gripe hrusan ;	<i>Duro telluris compressu ;</i>
Oð hund cnea	<i>Donec centum genera</i>
Werðeoda gewitan.	<i>Hominum discesserunt.</i>
Oft ðæs wæg gebad	. . . . .
Ræggar and Readfah	. . . . .
Rice æfter oðrum	. . . . .

<sup>1</sup> Forsan pro 'rumgeat,' porta ampla.

Ofstonden under stormum . . . . .  
 Steap ȝeap ȝedrea . . . . .  
 \* \* \* \* \*

[*Hic Codex hiulcus est.*]

Beorht wæron burh ræced,	<i>Splendida erant urbis ædificia,</i>
Burn-sele moniȝe,	<i>Ædes permultæ,</i>
Heah horn ȝestreon ;	<i>Altis pinnis ornata (vel potius</i> <i>Altum erat cornu possessionum</i> <i>ejus);</i>
Here sweȝ micel ;	<i>Exercitus vox magna ;</i>
Meodo-beall moniȝ,	<i>Medi aula plurima,</i>
<sup>1</sup>  [man?] dreama ful.	<i>Hominum gaudii plena.</i>
Oððe ðæt onwende	<i>Donec supervenerit</i>
Wyrð seo swyðe ;	<i>Fatum asperum ;</i>
Crungon walo wide,	<i>Occubuerunt strage latâ,</i>
Cwومان wol-dagas,	<i>Venerunt prælii dies,</i>
Swylt eal fornom	<i>Exitium omnes rapuit</i>
Secȝ-rof wera ;	<i>Bello claros heroas ;</i>
Wurdon hyra wigsteal	<i>Erant eorum propugnacula</i>
Westen staðolas,	<i>Deserta sedes,</i>
Brosnade beorȝsteal.	<i>Diruta urbis statio.</i>
Betende crungon	<i>Præliati occubuerunt</i>
Hergas to hrusan.	<i>Milites in terram.</i>
Forðon ðas hofa dreorȝiað ;	<i>Ergo hæc habitatio luget ;</i>
And ðæs teafor ȝeapu,	<i>Et hæc purpurea (regalis domus)</i>
Tigelum sceadeð,	<i>Tegulis divulsis, [prona,</i>
Hrost beaȝas-rof	<i>Cubiculum annuliferi herois</i>
Hryre wong ȝecrong,	<i>Ruina in campum prolapsa est,</i>
Gebrocen to beorȝum.	<i>Inter urbis fragmenta.</i>
Ðær hi beorn moniȝ,	<i>Ibi juvenis multus,</i>
Glædmod and gold beorht,	<i>Latus animo et auro lucens,</i>

<sup>1</sup> This Rune, which represents the letter M, is named Man, and here appears to stand for that name.

Gleoma gefrætweð,	<i>Splendidè ornatus,</i>
Wlonc and wingal,	<i>Audax, et gaudio gestiens,</i>
Wig-hyrstum scan,	<i>Indusiis bellicis fulsit,</i>
Seah on sync on sylfor,	<i>Prospexit metallum, argentumque,</i>
On searo gimmas,	<i>Pulcrasque gemmas,</i>
On ead on æht,	<i>Divitias, possessionesque,</i>
On eorcan stan.	<i>Et lapides pretiosos.</i>
On ðas beorhtan burg	<i>In hâc splendidd civitate</i>
Bradán rices	<i>Lati regni</i>
Stan hofu stodan ;	<i>Lapidei fornices stabant ;</i>
Stream hate wearp	<i>Flumen igneum invasit</i>
Widan wylme,	<i>Lato æstu,</i>
Weal eal befeng	<i>Murum totum occupavit</i>
Beorhtan bosme.	<i>Lucido sinu.</i>
Ðær ða baðu wæron	. . . . .
Hat on hreðre	. . . . .
Ðæt wæs hyðelic.	. . . . .
Leton ðon geoton * *	. . . . .
* * * * *	

[*Cætera Codicis mutilatione desunt.*]

## No. IV.

KING ALFRED'S  
METRICAL PARAPHRASE  
OF  
THE POETICAL PORTIONS  
OF  
BOETHIUS 'DE CONSOLATIONE PHILOSOPHIÆ.'

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ALTHOUGH it is possible that Alfred may not have found leisure to compose or translate all the works attributed to him by Bale and other antiquaries, there is yet unquestionable authority for his having enriched our language with a version of the well-known treatise of Boethius *De Consolatione Philosophiæ*. William of Malmesbury not only relates the fact, but describes the manner in which the illustrious author was enabled to surmount the various difficulties of his original,—difficulties both of style and matter, which must otherwise have formed a considerable bar to the labours of one who had applied himself only at an advanced age to the study of the Latin language, and who could scarcely be expected to have brought to his task a competent knowledge of the philosophical tenets of Grecian antiquity. Asser (it appears from this testimony) first interpreted or paraphrased the work, to which Alfred afterwards gave an English dress. The celebrated Junius transcribed this version from a manuscript in the Bodleian Library, adding the various readings of one yet earlier<sup>1</sup> (if I understand him rightly) in the Cottonian. This tran-

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<sup>1</sup> "*melioris notæ.*"

script was afterwards published in the year 1698 by C. Rawlinson, of Queen's College, Oxford, without any attempt at commentary or explanation.

The variations of the two manuscripts are for the most part very trifling. In one instance, however, there is a remarkable difference. The metrical parts in the one (the Bodleian MS.) being translated into prose, while in the other they are rendered very paraphrastically and elaborately into verse. The lines given in the note below<sup>1</sup> constitute the evidence on which this metrical

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<sup>1</sup> Ðus Ælfred us	<i>Ita Alfredus nobis</i>
Eald spell reahste,	<i>Antiquum opus exposuit,</i>
Cyning West Sexna,	<i>Rex Saxonum Occidentalium,</i>
Cræft meldode	<i>Artem prodidit</i>
Leoðwyrhta list.	<i>Scientiam poeticam.</i>
Him wæs lust micel	<i>Illi fuit volupe imprimis</i>
Ðæt he ðiossum leodum	<i>Quod hisce populis</i>
Leoð spellode	<i>Carmen enarraret</i>
Monnum myrgen,	<i>Hominibus jucundum,</i>
Mislice cwidas,	<i>Miscellanea verba,</i>
Ðy leas ælinge	<i>Ne tædium</i>
Utadrife.	<i>Excitaret.</i>
Selflicne secg	<i>Proprie laudis mentionem</i>
Ðonne he swelces lyt	<i>Quandoquidem ipse ita parce</i>
Gymð for his gilpe,	<i>Efferre studuit in ostentationem,</i>
Ic sceal giet spreca,	<i>Ego tamen prædicabo,</i>
Fon on fitte,	<i>Recipiam me in cantilenam,</i>
Folc cuðne ræd	<i>Monitum populo cognitum</i>
Hæleðum secgean;	<i>Viris dicere;</i>
Hliste se ðe wille.	<i>Audiat qui velit.</i>

The 13th and following lines appear to allude to the modest manner in which the royal paraphrast, in the close of his own prose introduction, had apologized for the probable defects of his version. "Notwithstanding," says his encomiast, "he thus modestly suppressed his own praises, yet I will proclaim them aloud in my lay, as being universally admitted through his nation."

version is attributed to the royal paraphrast; they are in the original MS. subjoined to the prose introduction.

The style of these Ælfredian versions is distinguished from that of the Cædmonian school by its great simplicity of diction, and the absence of those poetical phrases which are so characteristic of the latter, and which appear to have been in the same common use with its followers as the expressions βίη Πριάμοιο,—κατὰ φρένα καὶ κατὰ θυμόν,—ἀνάματον πῦρ,—ποιμένα λαῶν, and the like, were with Homer and his imitators.

The inferences which Hickes has deduced from this difference of styles against the antiquity of the supposed Cædmonian remains have been already stated and considered.<sup>1</sup>

It is not however to be concluded, from what has been mentioned as to the absence of particular expressions of a poetical nature, that the language of Alfred is either prosaic or destitute of ornament. We should not be justified in attributing these defects to Euripides simply because we do not find in him the laboured and unusual phraseology of Æschylus; and the difference between the works of Alfred and the reputed Cædmon is nearly of this nature. It is possible, too, that the learned monarch having a classical model before his eyes, and wishing to make his translation as generally useful as possible, may have abstained purposely from a mode of composition which frequently offended against the rules of good taste, and was occasionally so obscure as to offer rather enigmas than metaphors. His philosophical genius must have shown him the defects of this inflated style, and its evident impropriety for the uses of moral and didactic poetry. In general, his taste appears to have led him to the use of the simplest language. Thus in metaphorical passages, where even we should probably adopt language somewhat elevated above common use (though not strained to the absurd height of the Islandic phraseology), he is content with the most obvious and simple. Thus where we should

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<sup>1</sup> Vide p. 185.

speak of the gales of adverse fortune, and the storms of care, he scruples not to use the terms—"Rain of sorrows," and "Wind of trouble." In this and some other respects his diction is less highly laboured, and perhaps in a purer taste, than that of his original.

The work in question has hitherto been called a translation of the Boethian Metres. Its execution, however, by no means corresponds with our notions of the fidelity expected from one who should profess to render an ancient author into any modern language. Alfred frequently omits whole sentences together, and yet more frequently expands to an almost immoderate length those which he selects for imitation.

This latter practice he might certainly be in a manner constrained to adopt by the extreme conciseness of his originals, a conciseness which renders many parts of them almost incomprehensible to persons not previously acquainted with the philosophical principles of their author. Both in his interpretation of these, and even of passages in which the sense is to us infinitely more obvious, he must doubtless have been influenced by the wish of rendering them as intelligible as possible to the persons for whose information and improvement they were intended,—persons whom he must have well known to be destitute both of literature and philosophy. Thus, where Boethius simply has

*Tibi serviat ultima Thule,*

The paraphrast has

Thule, that isle that rears  
Its head far westward to the ocean-wave,  
Whose summer knows no night, or winter day.

In another passage he illustrates the supposed situation and immobility of the earth, with respect to the moveable heaven which was believed to surround it, by the position of the yolk in the centre of the egg.

For the former practice it will not perhaps be so easy to find an apology, the parts omitted being frequently such as no translator

would have rejected, either on the score of obscurity or want of poetical beauty.

The Metres of Boethius may perhaps be divided, with reference to their subjects, into the elegiac, the didactic, and the theological. It has been attempted to translate one example in each style, and these three specimens will suffice to give a tolerably accurate notion of the general manner in which the royal paraphrast has executed his task.

*CARMINA* qui quondam studio florente peregi,  
 Flebilis, heu, mæstos cogor inire modos.  
 Ecce mihi lacera dictant scribenda Camenæ;  
 Et veris elegi fletibus ora rigant.  
 Has saltem nullus potuit pervincere terror,  
 Ne nostrum comites prosequerentur iter.  
 Gloria felicitis olim viridisque juventa  
 Solatur mæsti nunc mea fata senis.  
 Venit enim properata malis inopina senectus,  
 Et dolor ætatem jussit inesse suam.  
 Intempestivi funduntur vertice cani,  
 Et tremit effæcto corpore laxa cutis.  
 Mors hominum felix, quæ se nec dulcibus annis  
 Inserit, et mæstis sæpe vocata venit.  
 Eheu, quàm surdâ miseros avertitur aure,  
 Et flentes oculos claudere sæva negat!  
 Dum levibus malefida bonis fortuna faveret,  
 Penè caput tristis merserat hora meum.  
 Nunc quia fallacem mutavit nubila vultum,  
 Protrahit ingratas impia vita moras.  
 Quid me felicem toties jactastis, amici?  
 Qui cecidit, stabili non erat ille gradu.

I, THAT in happier days attuned to joy  
 The frequent voice, now sad and woe-begone,  
 A captive wretch, must sigh and sing of sorrow.  
 Sore has that sorrow marr'd the poet-fire,

That wont of old, while pleasure yet was mine,  
 To breathe so fair and free the genuine lay.  
 Now my mind wanders oft, the choicer phrase  
 Mingling perchance with rude and uncouth speech.  
 Once the world's wealth was mine : blind that I was  
 And senseless ! it hath lured me to my fall,  
 And left me in this dark and loathsome cell  
 Bereft of hope and comfort. Vain delights !  
 Since thus ye have deserted me, my soul  
 Henceforth shall know you, faithless as ye are !  
 How could ye tell me once, ye flattering friends,  
 That I was born to bliss ? False was that word,  
 For human joys are frail, and short of stay.

HWÆT ic lioða fela	Wel hwæs blindne ;
Lustlice geo	On ðis dimme hol
Sanc on sælum,	Dysine forlæddon,
Nu sceal siofigende,	And me ða berypton
Wope gewæged,	Rædes and frofre.
Wreccea giomor,	For heora untrewum,
Singan sarcwidas.	Ðe ic him æfre betst
Me ðios siccetunȝ	Truwian sceolde,
Hafað agæled ðes ȝeocsa,	Hi me towendon
Ðat ic ða ȝed ne mæȝ	Heora bacu bitere,
Gefeȝean swa sæȝre,	And heora blisse from.
Ðeah ic fela ȝio ða	Forhwam wolde ȝe,
Sette soð cwida,	Weoruld frynd mine,
Ðonne ic on sælum wæs.	Secȝan oððe singan
Oft ic nu miscȝrre	Ðæt ic ȝesællic mon
Cuðe spræce	Wære on weorulde ?
And ðeah uncuðre.	Ne synt ða word soð.
Ær hwilum fond me	Nu ða ȝesælða ne maȝon
Ðas woruld sælða :	Simle ȝewunigan.

It will be immediately perceived that Alfred has omitted many of the lines, and not given very scrupulously the sense of others.

The second specimen, which may be regarded as of a didactic nature, is the 4th metre of the 2nd book.

*QUISQUIS* volet perennem  
*Cautus* ponere sedem,  
*Stabilisque* nec sonori  
*Sterni* flatibus Euri,  
*Et fluctibus* minantem  
*Curat* spernere pontum,  
*Montis* cacumen alti,  
*Bibulas* vitet arenas.  
*Illud* protervus *Auster*  
*Totis* viribus urget ;  
*Hæ* pendulum soluta  
*Pondus* ferre recusant.  
*Fugiens* periculosam  
*Sortem* sedis amænæ,  
*Humili* domum memento  
*Certus* figere saxo.  
*Quamvis* tonet ruinis  
*Miscens* æquora ventus,  
*Tu* conditus quieti,  
*Felix* robore valli,  
*Duces* serenæ ævum,  
*Ridens* ætheris iras.

The introduction of Alfred has been preserved. He has in several cases prefixed a few lines of similar import.

ONCE more the Goddess, as she wont, exchanged  
 Her speech for song; and thus she sweetly told  
 Of truth and virtue. " Never yet I heard  
 Of mortal, that might fix his high-roof'd hall  
 Unshaken on the mountain's topmost brow :  
 Nor have I known among the sons of earth  
 Him that might harbour in a heart of pride  
 Wisdom and wisdom's works. Say, hast thou seen

Him that could rear upon the fleeting sand  
His lasting tower of strength ? So fares the man  
That wisdom's goodly fabric fain would raise  
Where the foul brood of earth-born appetites  
O'erspread the soul ; e'en as that sand shall drink  
The rain of heaven, so the insatiate rage  
Of this world's wealth drinks dry the golden shower,  
Nor cools its thirst withal. Short space endures  
The pile that crowns the mountain ; the wild wind  
Sweeps by, and it is gone : rear it on sand  
Swoll'n by the rain, that treacherous soil forsakes  
Its tottering base. So falls the soul of man,  
Devious and driven from her true place of rest,  
When the rude gales of passion and the flood  
Of worldly care and vain solicitude  
Relentless press on her. What man would find  
The joy that knows not failure or deceit,  
Swift let him fly the world's delusive pomp,  
There for his soul her secret cell to work,  
Where he may find some lowly corner-stone  
That ne'er may fail him, though the unpitying storm  
Rage round it, and the ceaseless blast assail.  
E'en such a mansion in its humble state  
The Almighty One disdains not to regard ;  
And wisdom enters there a willing guest.  
There shelter'd may he taste a life of bliss  
That knows nor fear nor failure. For the wise,  
Reckless alike of earthly good or harm,  
Place not their hope in aught save that which lasts  
When the world's wealth hath perish'd. Thus upheld  
By the great Source of Good, they shape their course.  
In vain the stormy cares of life assail them,  
In vain the rude blast and the whelming surge  
Sweep to destruction all their earthly good."

Ða ongon se Wisdom,  
 His gewunan,  
 Fylgan glio wordum,  
 Gol gyd æst spelle,  
 Song soð cwida,  
 Sumne ða geta.  
 Cwæð he ne herde  
 Ðat on heane munt  
 Monna ænig  
 Meahte asettan  
 Healle hrof fæste :  
 Ne ðearf eac hæleða nan  
 Wenan ðæs weorces,  
 Ðæt he Wisdom mæge  
 Wið ofermetta  
 Æfre gemengan.  
 Herdes ðu æfre  
 Ðette ænig mon  
 On sond beorgas  
 Settan meahthe  
 Fæste healle.  
 Ne mæg eac fira nan  
 Wisdom timbran  
 Ðær ðær woruld gitsung  
 Beorg oferbrædeð ;  
 Baru sond willað  
 Ren forswelgan,  
 Swa deð ricra nu  
 Grundleas gitsung  
 Gilpes and æhta  
 Gedrinced to dryggum  
 Dreosendne welan,  
 And ðeah ðæs ðearfan

Ne bið ðurst aceled.  
 Ne mæg hæleða gehwæm  
 Hus on munte  
 Lange gelæstan :  
 Forðæm him lungre on  
 Swift wind swapeð :  
 Ne bið sond ðon ma  
 Wið micelne ren  
 Manna ængum,  
 Huses hirde,  
 Ac hit hreosan wile  
 Sigan sond æfter rene.  
 Swa bioð anra gehwæs  
 Monna Mod sefan  
 Miclum awegeðe,  
 Of hiora stede styrede,  
 Ðonne he strong dreceð  
 Wind under wolcnum,  
 Woruld earfoða ;  
 Oððe hit eft se reða  
 Ren onhrereð  
 Sumes ymbhogan  
 Ungemet gemen.  
 Ac se ðe ða ecan  
 Azan wille,  
 Soðan zesælða,  
 He sceal swiðe flion  
 Ðisse worulde wlite ;  
 Wyrce him siððan  
 His Modes hus,  
 Ðær he mæge findan  
 Eaðmetta stan,  
 Unig metfæstne,

Grundweal gearone,	De ðær æfter cumað.
Se to glidan ne ðearf,	Hine ðonne æghwonan
Ðeah hit wecge wind	Ælmihtig Good
Woruld earfoða,	Singallice
Oððe ymbhogena	Simle gehealdeð.
Ormete ren.	Anwunizendne
Forðæm on ðære dene	His agenum
Drihten selfa	Modes geselðum,
Ðara eadmetta	Ðurh metodes gife,
Eardfæst wunigað ;	Ðeah hine se wind
Ðær se Wisdom a'	Woruld earfoða
Wunað on gemyndum.	Swiðe swence,
Forðon orsorg lif	And hine singale
Ealnig lædað.	Gemen gæle,
Woruld men wise,	Ðonne him grimme
Buton wendinge,	On woruld sælða
Ðonne he eall forsihð	Wind wraðe blaweð,
Eorðlicu good	Ðeah ðe hine
And eac ðara yfela	Ealnege se ymbhoga
Orsorgh wunað,	Dyssa woruld sælða
Hopað to ðam ecum	Wraðe drecce.

The third specimen which I have selected is a part of the well-known Address to the Deity, contained in the third book of the original. The translation of Alfred is in this case highly paraphrastic.

*O QUI perpetuū mundum ratione gubernas,  
Terrarum calique Sator, qui tempus ab ævo  
Ire jubes, stabilisque manens das cuncta moveri ;  
Quem non externæ pepulerunt fingere causæ  
Materia fluitantis opus ; verum insita summi  
Forma boni, livore carens : Tu cuncta superno  
Ducis ab exemplo, pulcrum pulcerrimus ipse*

*Mundum mente gerens, similique in imagine formans,  
 Perfectasque jubens perfectum absolvere partes :  
 Tu numeris elementa ligas, ut frigora flammis,  
 Arida convenient liquidis, ne purior ignis  
 Evolet, aut mersas deducant pondera terras :  
 Tu triplicis mediam naturæ cuncta moventem  
 Connectens animam, per consona membra resolvīs,  
 Quæ cū secta duos motum glomeravit in orbes,  
 In semet reditura meat, mentemque profundam  
 Circuit, et simili convertit imagine calum :  
 Tu causis animas paribus, vitasque minores  
 Provehis, et levibus sublimes curribus aptans,  
 In calum terramque seris, quas lege benignā  
 Ad te conversas reduci facis igne reverti.  
 Da, Pater, augustam menti conscendere sedem ;  
 Da fontem lustrare boni ; da luce repertā  
 In te conspicuos animi defigere visus :  
 Disjice terrenæ nebulas et pondera molis,  
 Atque tuo splendore mica : Tu namque serenum,  
 Tu requies tranquilla piis : te cernere, finis :  
 Principium, vector, dux, semita, terminus idem.*

O THOU, whose works in mute amazement hold  
 Earth's wisest sons, all glorious and all great,  
 Eternal Lord ! how well and wondrously,  
 Seen or unseen, thy creatures hast thou shaped,  
 With gentle sway and sovereign intellect  
 Wielding at will this beauteous universe !  
 To this our middle earth, from first to last,  
 The seasons, that now pass and now return,  
 In good and seemly order thou hast dealt.  
 Thou wisely guidest, as thy pleasure wills,  
 Thy creatures ever moving,—still thyself  
 Immoveable ;—for none exist before thee,

Greater or mightier or equal known.  
 No need compelled thee—for thou canst not need—  
 To frame thine universal work ; but all  
 Of thine own power and pleasure hast thou made,  
 The world and all its wonders ; since to thee  
 Nought could they yield of profit or of praise.  
 Who deems aright, what can he deem the whole  
 But one great offspring of eternal goodness ?  
 Thine own—for goodness and thyself are one,  
 And nought is good without thee.  
 Seek we to learn what that thy goodness is ?  
 Almighty goodness ; ever one with thee,  
 It hath no semblance of our mortal nature ;  
 For all we taste or know of good on earth  
 From thee alone proceeds, in thee alone  
 By envy unalloyed ; for none can move  
 Envy, where none is equal : and what mind  
 Save thine, the all-wise One, could in one vast thought  
 Sum up the form and substance of all good ?

EALA min Drihten,	Mægne and cræfte.
Ðæt þu eart ælmihtig !	Ðu ðysne middan gearð,
Micel modilic	From fruman ærest
Mærðum gefræge	Forð oð ende,
And wundorlic	Tidum to-dældes :
Witena gehwylcum !	Swa hit getæsost was
Hwæt þu, ece God,	Endebyrdes,
Ealra gesceafta	Ðæt hi æghwæðer
Wundorlice wel gesceope,	Ge arfarað
Ungesewenlicra,	Ge eftcumað.
And eac swa same gesewenlicra ;	Ðu ðe unstillan
Softe wealdest	Agna gesceafta
Scirra gesceafta	To ðinum willan
Mid gesceadwisum	Wislice astyrest ;

And ðe self wunæst	For ðon hit is eall an,
Swiðe stille,	Ælces ðincges,
Unanwendendlica ;	Ðu and ðat ðin good
Forð simle	Hit is ðin agen ;
Nis nan mihtigra,	Forðæm hit his utan
Ne nan mærra,	Ne com auht to ðe.
Ne geond ealle ða gesceaft,	Ac ic georne wat
Efnlica ðin :	Ðæt ðin goodnes is
Ne ðe ænig ned ðearf,	Ælmihtig good,
Næs æfre giet	Eall mid ðe selfum :
Ealra ðara weorca	Hit is ungelic
Ðe ðu geworht hafast ;	Urum gecynde ;
Ac mid ðinum willan	Us is utan cymen
Ðu hit worhtes eall,	Eall ða we habbað
And mid anwalde	Gooda on grundum
Ðinum agenum	From Gode selfum.
Weorulde geworhtest,	Næft ðu to ænezum
And wuhta gehwæt ;	Andan genumenne ;
Ðeah ðe nænegu	Forðamðe nan ðing
Ned ðearf wære	Nis ðin gelica :
Eallra ðara mærdæ.	Ne huru ænig ælcrafuige :
Is ðat micel gecynd	Forðæm ðu eal good
Ðines goodes,	Anes geðeahhte
Ðencð ymb se ðe wile ;	Ðines geðohtest.

Although the poems from which these extracts have been made cannot, strictly speaking, be considered as original works, and though from their nature we cannot expect to gather from them any material information with respect to the manners or opinions of the age in which they were written, they have still many claims upon our attention. To say nothing of the interest which they must naturally derive from the rank, the virtues, and the abilities of their illustrious author, the style in which they are *written* is in all probability that which was at the time of their production esteemed

the purest and most correct form of our language. In the eyes of the curious they will possibly obtain an additional value, as being by some centuries the earliest translation extant of a classical author into any European language, and if the opinion of Hickes be well founded, nearly the earliest of Anglo-Saxon Poetry.

Further specimens of Alfred's Boethius may be found in the first volume of Hickes's Thesaurus, and in the second of Mr. Turner's Anglo-Saxon History. Nor is the edition of the whole work, published by Mr. Rawlinson at the latter end of the seventeenth century, a book of rare occurrence.

## No. V.

## NORMAN-SAXON

## FRAGMENT ON DEATH.

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THIS inedited fragment of Anglo-Saxon poetry occurs towards the conclusion of a manuscript volume of Homilies contained in the Bodleian Library, and supposed by Wanley (who notices it in his Catalogue affixed to Hickes's Thesaurus, page 15,) to have been written about the time of King Henry the Second.

This short composition appears to present a specimen, not altogether uninteresting, of our language and poetry, at the latest period at which they could fairly be denominated Saxon, and will therefore properly form the concluding article of this Appendix. Productions of this æra are not (either in print or in manuscript) of very frequent occurrence.

The metre in which this poem is written is evidently the alliterative one, universally adopted by the Anglo-Saxon writers of verse. Its rhythm appears, like that of its prototypes, to resemble the Trochaic or Dactylic measures of the Ancients, substituting however, as in all modern languages, emphasis in the place of quantity. It seems to me that it is inferior in regularity both of numbers and alliteration to the earlier specimens of Saxon poetry preserved to us by the labours of Hickes and Junius. This, among other reasons, would induce me to place the time of its composition lower than the æra of the Norman Conquest.

MS. Bodl. 343.

“ ÐE wes bold ȝebyld  
 Er ðu iboren were;  
 Ðe wes mold imynt  
 Er ðu of moder come.  
 Ðe hit nes no idiht,  
 Ne ðeo deopnes imeten;  
 Nes til iloced,  
 Hu long hit ðe were,  
 Nu me ðe bringæð  
 Wer ðu beon scealt,  
 Nu me sceal ðe meten  
 And ða mold seoðða:  
 Ne bið no ðine hus  
 Healice itimbred,  
 Hit bið unheh and lah;  
 Ðonne ðu bist ðerinne,  
 Ðe helewages beoð lage,  
 Sidwages unhege.

*TIBI fuit domus exstructa  
 Priusquam natus es;  
 Tibi fuit tellus parata  
 Priusquam e matre venisti.  
 Celsitudo non est constituta,  
 Neque altitudo mensurata;  
 Non est obserata  
 (Quam diu tibi fuerit)  
 Donec ego te feram  
 Ubi manere debes,  
 Donec ego te metiar,  
 Et cubile terrenum.  
 Nequaquam est tua domus  
 Altè ædificata,  
 Est ea non alta ac humilis;  
 Ubi es intus,  
 Spatium a calce humile est,  
 A latere non altum.*

---

DEATH *speaks.*

FOR thee was a house built  
 Ere thou wert born,  
 For thee was a mould shapen  
 Ere thou of (*thy*) mother camest.  
 Its height is not determined,  
 Nor its depth measured,  
 Nor is it closed up  
 (However long it may be)  
 Untill I thee bring

Where thou shalt remain,  
 Untill I shall measure thee  
 And the sod of earth.  
 Thy house is not  
 Highly built (timbered),  
 It is unhigh and low;  
 When thou art in it  
 The heel-ways are low,  
 The side-ways unhigh.

Ðe rof bið ybild	<i>Fastigium est exstructum</i>
Ðeie brost full neh,	<i>Pectus tuum iuxta,</i>
Swa ðu scealt in mold	<i>Ita debes in terrâ</i>
Winnen ful cald,	<i>Habitare valde frigidè,</i>
Dimme and <sup>1</sup> deorcæ.	<i>Obscurâ et tenebrosâ.</i>
<sup>1</sup> Ðet clen fulæt on hod.	. . . . .
Dureleas is ðæt hus,	<i>Januð caret domus ea,</i>
And deorc hit is wiðinnen;	<i>Et obscurum est intûs;</i>
Ðær ðu bist fest bidyte,	<i>Illic es arcè detentus,</i>
And Dæð hefð ða cæge.	<i>Et Mors habet clavem.</i>
Laðlic is ðæt eorð hus,	<i>Odiosa est ea domus terrea,</i>
And grim inne to wunien.	<i>Et tristis ad intûs habitandum.</i>
Ðer ðu scealt wunien,	<i>Illic debes versari,</i>
And wurmes ðe to-deleð.	<i>Et vermes partientur te.</i>
Ðus ðu bist ileyd,	<i>Ita jaces,</i>
And ladæst ðine fronden,	<i>Et linquis amicos tuos,</i>

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The roof is built	There thou art fast detained,
Thy breast full nigh ;	And Death holds the key.
So thou shalt in earth	Loathly is that earth-house,
Dwell full cold,	And grim to dwell in ;
Dim, and dark.	There thou shalt dwell
That clean putrefies . . . .	And worms shall share thee.
Doorless is that house,	Thus thou art laid
And dark it is within ;	And leavest thy friends ;

<sup>1</sup> 'Deorcæ.' This word in writings of an earlier date is uniformly spelt 'deorc,' or 'deorce.' The substitution indeed of the æ for the quiescent e, appears not to have prevailed till after the Conquest. This will show that the copy of Cædmon's hymn given by Wanley (page 287 of his Catalogue) is not, as some have supposed, more pure in its orthography than those published in Hickes and in Alfred's Bede.

<sup>2</sup> Of the signification of the last two words in this line I am entirely ignorant.

Nefst þu nenne freond	<i>Habes nullum amicum</i>
De ðe wylle faren to,	<i>Qui te velit adire,</i>
Ðæt æfre wule lokien	<i>Qui unquam spectatum veniet</i>
Hu ðe ðæt hus ðe like,	<i>Quomodo tibi domus ea arrideat,</i>
Ðæt æfre undon	<i>Qui unquam reserare</i>
De wule ða dure	<i>Tibi poterit januam</i>
And ðe æfter haten;	<i>Et te querere;</i>
For sone þu bist ladlic,	<i>Citò enim es odiosus,</i>
And lad to iseonne.	<i>Et teter ad inspiciendum.</i>

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Thou hast no friend	For thee the door
That will come to thee,	And seek thee,
Who will ever inquire	For soon thou becomest loathly,
How that house liketh thee,	And hateful to look upon.
Who shall ever open	

END OF THE ILLUSTRATIONS.



## ADDENDA ET CORRIGENDA.

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### *Additional Notes to the Song of the Traveller.*

\*.\* *The Editor is indebted for the following observations to Mr. Price, well known to the literary and antiquarian world from his excellent republication of Warton's History.*

P. 12. Brecca Brondingum.] A long account of this person is to be found in Beowulf, cantos viii. and ix. Mr. Turner considers the whole narration as referring to some piratical expeditions of Beowulf; but at that early period of Northern history such an occupation would have been as little disgraceful to the hero, as Thucydides chose to infer it had been in the days of Ulysses. It is rather a tale of rash and fool-hardy enterprize (dol gilpe), as Hunferth very properly terms it, and whose address to Beowulf makes express mention of Brecca's name :

Eart þu se Beowulf  
Se ðe wið Breccan wunne  
On sidne sæ. P. 40. Ed. Thork.

The following passage will supply us with another name in the Traveller's Song :

Ða hine (sc. Brecca) on morgen tid	Swæne 𐌺 (eðele)
On Heaðo-Remis	Leof his leodum
Holm up æt bæ	Lond Brondinga.
Donon he sohte	P. 41. Ed. Thork.

P. 13. Finfolc Walding.] Here we ought to read Fin Folcwalding; that is, Fin the son of Folc-wald, or, as he is called in Beowulf, Folcwalda p. 83. [See the additional notes to Beowulf, where he is traced as the great-grandfather

of Woden.—ED.] The Traveller's Song has thrown considerable light on this obscure part of Beowulf.

P. 13. Hneaf Hocingum.] The same episode above alluded to contains the name of Hneaf, son of Hildeburh, and apparently married to Holinga, Hloce's daughter. The latter may be presumed to have given name to the Hocings.

*Ibid.* Wald Woingum.] Of the chief I have no recollection; but his people are noticed among the foes of the Weder-Geat, whose attacks might be expected after Beowulf's death.

Us was a syððan  
Mere Wiohingas  
Milt[s]e ungyfeðe. P. 216. Ed. Thork.

*Ibid.* Sweom Ongendðeow.] Of Ongentheow king of the Sweos, a long and circumstantial account is given in the dirge over Beowulf's dead body. He was a prince of the Scyfling race, husband of Ela (Hrothgar's sister); and he fell by the hands of Wulf and Iofof in a battle against Higelac.

*Ibid.* Offa weold Ongle.] The wisdom and power of Offa are spoken of in the very obscure outline given of the early history of Higelac's queen<sup>1</sup>.—Beowulf, p. 147. Ed. Thork.

P. 14. Hroðwulf and Hroðgar.] This passage, while it confirms the general

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<sup>1</sup> The Editor ventures, with much diffidence, to dissent from Mr. Price (as well as from the Author of these Illustrations, and from Thorkelin) in the interpretation of the very obscure passage referred to; which does not appear to him to contain any statement that the daughter of Hæreth was married to Higelac, but rather that he had been himself placed under constraint by the violence of that virago. "He was," says the poet (if I interpret rightly), "wise and eminent, although he may indeed for a few years have endured under the shelter of his city the daughter of Hæreth."—"Wis welðungen . ðeah ðe wintra lyt . under burh locan . ȝebiden hæbbe . Hæreðes dohtor." During the wars which ensued after the slaughter of his elder by his second brother, this heroine may perhaps have taken arms, and acquired such an ascendancy as to drive him to immure himself in some strong hold, 'burh loca'. We are then told that she abused her power by her profusion and arrogance; and in the height of her pride would not permit any one so much as to gaze on her, but punished such temerity by instantly hewing the offender in pieces with her own hand and sword;—an accomplishment (as the bard remarks) "not altogether feminine nor becoming a damsel, however exquisite her charms might be." In order to tame these excesses, it was proposed that she should be married to some

accuracy of Hrothgar's history in *Beowulf*, throws some light on an obscure digression made by the hero in narrating his adventures to Higelac. But in the Traveller's Song we must consider "ingeldes" to be a proper name; as is clear from the context, and confirmed by the following passage in *Beowulf*:

... ðan Ingelde  
Weallað wælniðas. P. 155. Ed. Thork.

These are the only passages having a direct connexion with, or receiving illustration from, the narrative of *Beowulf*. But several of the remaining names are either the same with those occurring in the great Northern epic cyclus, or bear a strong resemblance to them; and it is by no means improbable that they have furnished the minstrels of a later time with appellations for their heroes: for nothing is more satisfactorily impressed upon my mind, than that the legal doctrine of uses, especially that part of it called "shifting uses," though only known in Westminster Hall within these few centuries, has been constantly acted upon in all traditional matters. For when tradition made "a feoffment in fee" of certain marvellous deeds and attributes to any popular hero, it was always with a proviso "that the right and property therein should cease as to the said hero, and go over to a stranger," upon the said stranger becoming the favourite of the day. Hence the extraordinary fictions relative to Attila, Theoderic, and Ermanric, which, contradictory as they are to the real story of their reigns, still contain a certain admixture of well known circumstances. But to return.

The name of Ermanric is once incidentally mentioned in *Beowulf*, but it can hardly be in allusion to the Ermanric of the present poem.

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young champion; and she was accordingly (we are not informed how her own consent was obtained, which must apparently have been an achievement of some delicacy and difficulty) shipped off on a matrimonial voyage, by her father's advice, to the court of Offa, "where in the royal seat and in great prosperity she enjoyed every happiness of life, and was constant to the love of the ruler of men:" whence it appears that she was the wife of *Offa* and not of *Higelac*. From the remaining lines it should further seem that she became instrumental in increasing the power of the former monarch.

The poet rather hints at than states these circumstances, as being then familiar to the persons he addressed; and hence his brief allusions are almost unintelligible to us who are deprived of the clue which a knowledge of the story of Offa would supply. The references in the Traveller's Song and *Beowulf* indicate that it must once have been popular; and it may still perhaps be recovered, like the romance of *Havelok* and the tales of *Wade* and his *Boat*.—Ed.

Nænigne ic under swegle	Brosinga-mene
Sælran hyrde	Sigle and sinc fæt
Hord-maðimum hæleða	[He ðurh] searo-niðas fealh
Syððan Hama atwæg	Eormenrices
To Here-byrhtan byrig	Geceas ecne ræd. p. 91-2. Ed. Thork.

I infer this for two reasons:—first, because the Brisinga-mene, the well-known attribute of the Northern Queen of Love (Freyia), could only have been bestowed upon a mortal hero in fictitious history; and secondly, the elder Ermanric, both in real and fabulous story, was wounded by, and was the destroyer of, a certain Ammo or Hama. The death of Ermanric in the *Edda* and *Wilkina Saga* is obviously taken from the narrative of Jornandes, who states that the Gothic king, having caused a Roxolan woman named Sanielh (Svanhilda) to be torn in pieces by wild horses, as a punishment for the defection of her husband, he was attacked and sorely wounded by her brothers Sarus and Ammius (Saurli and Hamtheir, *Edda* and *Volsunga Saga*). A MS. of Jornandes, of the twelfth century (cited by Peringskiöld in his notes to *Cochlei Vita Theoderici Regis*, p. 277), contains the following note at the close:—“*Cum Historiographus narret Ermanricum Gothorum regem, multis regibus dominantem, tempore Valentiniani et Valentis regnasse, et a duobus fratribus, Saro et Ammio, quos conijicimus eosdem esse qui vulgarijter Sarello et Hamidiech dicuntur, vulneratum in primordio egressionis Hunnorum per Maotidem paludem.*” In the fabulous narrative, Saurli, Hamtheir, and Svanhilda, are the children of Gudrunr, Sigurdr’s widow, who we know was once the possessor of Andvar’s ring; and if we are allowed to assume that Hama received the Brosinga-men from her, we should advance one step nearer in the resemblance between the Gothic and Grecian mythos, and have a perfect counterpart to the necklace of Eriphyle, both in the effects and origin of this mysterious ornament. When the Theban annals tell us that Cadmus and Hermione proceeded into Illyrium, and there became transformed into serpents, we have no difficulty in translating this into their apotheosis. But how did Hermione dispose of her necklace? *Nobis tota res mera tenebrae, et feliciorem vatem expectamus.*

Bicca may have supplied the *Volsunga Saga* and *Saxo* with their insidious Bike. Gifca is obviously the Gibicus of the Burgundian Laws; the Gibicho of the Latin metrical romance *De primâ expeditione Attilæ*. The same fable may have borrowed its Hagene, who was sent by Gibicho as a hostage to Attila, from the Hagena-Holmricum of the Traveller’s Song. It is a well-known name in the great Northern cyclas. Witta will recall the memory of Wittich, Weland’s son; and Wada is the name of Weland’s father. Accord-

ing to the Wilkina-Saga, Wade lived in Sealand, in which and the adjoining country the Helsing have left a record of their residence in Helsingborg, Helsingör, and Helsing. Sigehere is obviously the Danish Siggeir; and Sceafo the same name with Scef the father of Scyld (Beowulf, p. 1.). The Wenda may be the Wendla-leod of Beowulf (p. 28), where we also find the Geftha:

Næs him ænig ðearf  
 Ðæt he to Gifðum  
 Oððe to Gar-Denum, &c. p. 186. Ed. Thork.

The Wineda are a Slavonian race who succeeded the Wendla-leod in the occupation of "Wynt-land." Guth-here is the Gundicar of Prosper Aquitanus (p. 745), who fell in the contest against the Huns. The term in the text is no corruption, but a translation of the Burgundian name, and which in the Laws is written Gundaharius or Gunther. The story of Ealhild is not clearly before us. It is evident that she visited Ermanric's court; and as the Traveller says that he was in Italy with Ælfwin the son of Edwin, who was therefore Ealhild's brother, we may assume that their object was a matrimonial alliance. From the circumstance of her presenting the bard with a ring (for so I interpret the passage) at the same time that he received another from Ermanric, it may be presumed that she was married to this monarch. In the Wilkina-Saga we are told that Odilia was married to Sifka, Ermanric's chief counsellor, and that her chastity was violated by the Gothic king during her husband's absence. Has this been taken from Ealhild's history, and was she married to one of Ermanric's courtiers? It is a little remarkable, that in the opening of the Traveller's Song Ermanric is called "a wrath-ful warlock." Still I incline to think that she was wedded to Ermanric. In Beowulf we have a Hethcyn (189). Sifecan is obviously the same name with Sifka. Gislhere occurs in the list of Burgundian kings recited in the Laws—Gislaharius; and, together with the other princes of his house, has been received into Sigfried's history. Wither-gield may be the same with the Withergyld of Beowulf (154); and Wudga and Hama may have furnished the old poem of Alpharts Tod with its Witige and Heime, the leaders of Ermanric's armies. But the names alone of many of these are given in the Traveller's Song; and to claim any identity of person from such premises, would be to adopt the rationale of Fluellin.

In a few instances I should feel disposed to offer a different version from the late Mr. Conybeare; but these are of no great moment. In two or three

passages the text is rendered obscure by an inaccurate disposition of the words. Thus in the early part we ought to read—

P. 11. He mid Ealh-hilde,	He with Ealhilde <sup>1</sup> ,
Fæhre freoðu-webban,	The faithful lovely dame <sup>2</sup> ,
Forman siðe	In his first journey
Hreð cyninges, &c.	[Sought the home of] the haughty king.

In the following passage the sense is not perfectly intelligible to me, unless we accept Wala as a proper name:

<i>Ibid.</i> Dara wæs Wala,	Of them was Wala,
Hwile selast,	Whilom the most prosperous,
And Alexandreas	And Alexander
Ealra ricost.	The most wealthy of all.

Indeed, from the further mention of Cæsar's (i. e. the Roman Emperor) holding rule over Wala-ric, I should conceive it an allusion to the first founder of the Gualic dynasty. In the earlier periods of history this country extended from Walland—the country of the Walloons—to the Pyrenees. Hence the Teutonic adjective 'Waelsch' or 'Walish,' *Welch*, &c.

The following arrangement will restore the alliteration, which is not preserved in the present text.

P. 18. Doñ ic be songe	Then in my song
Secgan sceolde,	I should say,
Hwær is under swegle	Where is under this heaven
Selast ðisse	The most generous
Gold hrodene cwen	Queen adorned with gold
Giefe bryttian,	To distribute her gifts,
Doñ wit scilling	When we two
Sciran reorde	To share her fee by our eloquence
For uncrum sige-dryhtne	Before the illustrious lord of us both
Song ahofan.	Raised our song.

The sense would also be improved by reading 'ham' for 'ðam' a few lines above; as we have in *Beowulf*

<i>Ibid.</i> Ða' ic to ham bicwom.	When I had come home.
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<sup>1</sup> The Editor is responsible for these translations.

<sup>2</sup> 'Freoðu-webbe,' or 'freoðu-webba,' which also occurs in *Beowulf* (p. 148. Ed. Thorpe.), is clearly from the context a poetical expression for 'woman.' Possibly, from its derivation, it may mean "the weaver of love."—Ed.

In the lines,

P. 19.	Emercan sohte ic and Fridlan	I sought Emerca and Fridla
	And East Gotan,	And the Eastern Goth,
	Frodne and godne,	Wise and good,
	Fæder unwenes—	The father of Unwen—

there appears to be an omission; unless 'frodne and godne' refer to Fridla, which would be a most unusual construction. At all events I should take 'unwenes' to be a proper name (Unwin?), as I suspect to be the case with 'hreada' (Qy. Hread-Gotan?), and more strongly so with 'Wistla' (Qy. Wis-tula?), in the following passage:

P. 20.	Donne <i>hreada</i> here,	Then the host of the Hreada,
	Heardum sweordum,	With their hard swords,
	Ymb wistla-wudu	At the wood of Wistla
	Wergan sceoldon	Should defend
	Ealdre eðel-stol	With their life their country
	Ætlan leodum.	Against the people of Ætla.

The passage immediately following I would arrange thus:

<i>Ibid.</i>	Deahte ic hy a nihst (?)	Them in the next place in my thought
	Nemnan sceolde.	I should ever record.
	Ful oft of ðam heape	Full oft from that band
	Hwynende fleaz	In the conflict flew
	Giellende gar	The sounding dart
	On grome ðeode.	Against the fierce host.

For 'leoht et (?) lifsomod,' read 'leoht and lif somod,' i. e. *light and life at once*.

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*Additional Note by the Editor on the Historical Traditions  
preserved in the Poem of BEOWULF, and the Age in  
which the Action of that Poem is placed.*

THE historical allusions contained in the episodic parts of this poem are so many, so minute, and so consistent with each other and with the notices contained in the Song of the Traveller,—an independent document,—that it seems impossible to dismiss them as mere fictions of imagination. Indeed,

the mode of allusion which refers to them with brevity as well known events, and the circumstance that they are never introduced as subservient to any purpose connected with the main action and narrative of the poem, militates altogether against such a supposition.

It is true, indeed, that the narrative is mingled with much of romantic fiction: but a very short period, especially in barbarous ages, suffices to permit the introduction of ornaments, as they were esteemed, of this nature. The adventures of our Richard Cœur de Lion we know to have been thus embellished or disguised by the minstrels of the age immediately succeeding his own. The Homeric writings afford a case exactly parallel. Neither the supernatural machinery of the Iliad, nor all the *speciosa miracula* of the Odyssey, prevent the critical inquirer from receiving as generally authentic, the historical and geographical notices scattered through these poems; and the scepticism of Bryant has found but few partisans.

Yet it is obvious that the attempt of Thorkelin to conciliate these notices with the later traditions of Danish story preserved by Saxo Grammaticus, resting on the most forced conjectures, and supported only by the most arbitrary mutilation of the names of the sovereigns and heroes mentioned, is altogether unworthy of attention.

While these pages are passing through the press, an observation has occurred to the present Editor which appears to throw some additional light on the period to which tradition assigned the events recorded in the poem; and this must evidently be a material step towards clearing up their true historical relations.

It may be remembered that Hrothgar, the king of the Danes, whose deliverance from the fiendish enmity of the Grendel by Beowulf forms its primary subject, is said (canto xvi.) to have been engaged, together with his father Healfdene, in war against the Frisians, then subject to Fin the son of Folcwald. Now the same names, in the same succession, may be found in one of the genealogies of Woden, the common ancestor of the monarchs of the Heptarchy, or rather Octarchy, established in this island; and in such a position that, counting backwards from Hengist, and allowing about thirty years for a generation, we shall be led to fix his æra, and consequently that of the contemporary chieftains commemorated in our poem, between 150 and 200 years after Christ.

The genealogy alluded to is that given in the Chronicle commonly ascribed to Nennius, but in truth, according to the earliest and best MS. lately discovered in the Vatican and edited by Mr. Gunn, compiled by Mark the Hermit in the tenth century.

It must be stated, however, that in the place of Folcwald, all the MSS. of

the Saxon Chronicle (which repeats the genealogy more than once), and the parallel or derivative authorities of Asser, Florence of Worcester, Matthew of Westminster, &c., uniformly substitute 'Godwulf.' The line as given by these authorities respectively is here subjoined.

<i>Nennius (Gunn's Ed.).</i>	<i>Nennius (Gale's Ed.).</i>	<i>Saxon Chronicle.</i>
Geta.....	Geata .....	Geata
Foleguald or Folcwald <sup>1</sup> .....	Folepald (Folcwald).....	Godwulf
Finn.....	Fuin (Finn).....	Fin
Fredulf.....	Fredulf.....	Friðowulf
Frealof.....	Frealf .....	Freoðolaf
Vuoden.....	Vuoden .....	Woden
Guechta .....	Guecta.....	Wecta
Guicta .....	Gugta .....	Witta
Guictgils .....	Guitgils .....	Wihtgils
Hors      Henegest.	Hors      Hengist.	Hengest      Horsa.

Are we to suppose, then, that Folcwald and Godwulf were different names for the same individual? or rather to conjecture that the transcriber of Nennius was led into accidental error from the common principle of association, as being familiar, from the traditions above alluded to, with the name of Fin Folcwalding?

Some of the earlier members of this genealogy coincide with the Danish kings mentioned in the introductory lines which precede the first canto of Beowulf (see the note subjoined to this article).

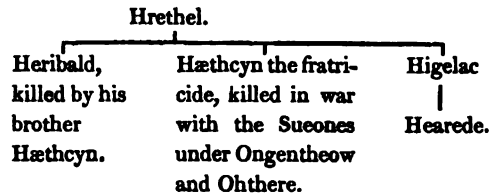
In the hope that it may lead some one more familiar than myself with the earlier Scandinavian traditions to prosecute an inquiry, in itself certainly interesting, I am induced to subjoin the following synoptical view of the principal geographical and historical allusions in Beowulf, digested under the several tribes to which they relate. Many of them are completely disguised in the edition of Thorkelin.

<sup>1</sup> Gale's edition of Nennius (c. 28. p. 105) reads 'Fuin and Folepald,' which, from the similarity of *p* and *w* (*y*) in MSS. of the Saxon period,—a source of corruption which has frequently affected the text of Gale,—is probably a misprint for Folcwald; the *e* and *c* being constantly interchanged by errors of transcription. A MS. of this Chronicle in possession of the present Editor, and apparently of the fourteenth century, reads 'Finn and Folowald.' From the collation of these various readings no doubt can remain that Folcwald is the name intended.

1. Geatas, supposed by Thorkelin to have inhabited Pomerania and Rugen; called also Wederas, Weder-geatas, and Sæ-geatas. Cities mentioned as belonging to them, are Rafnsholt or Rafnwudu, and Beowulfsburg.

The Scylfings were the royal tribe. These are also mentioned in the prose Edda, where they are derived from king Skelfr, and in Snorro.

Their kings enumerated in this poem are



On the death of Higelac and his son Hearede in battle, Beowulf the hero of the poem succeeded to the vacant throne. Beowulf was in turn succeeded by Wiglaf, son of Wihtstan.

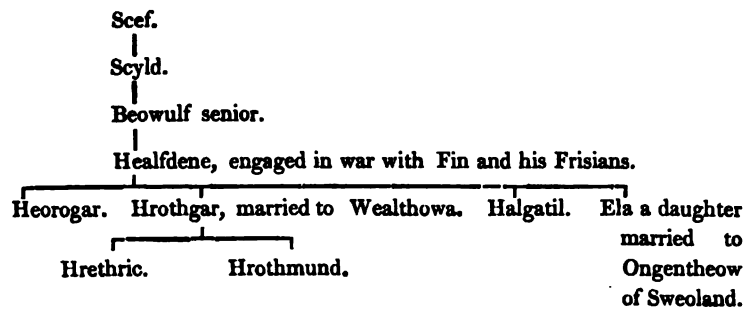
2. Dene [Danes], also named Deningas. The subdivisions North Dene, East Dene, Suth Dene, West Dene, and Gar Dene, all appear to constitute one people, the subjects of Hrothgar, and not independent tribes as Thorkelin supposes.

Their country was two days' voyage from that of the Geatas.

Heort and Byrhtanburg, or Here-byrhtanburg, are named as their cities.

The Scyldings were the royal race, derived from Skiold, who occurs in all the traditional histories of Denmark.

The kings enumerated in the poem are



3. Sweos or Sueones, apparently the same with the Sueones of Tacitus, a kindred race with the Geatas, but independent, and sometimes engaged in hostilities against them.

The Scylfings (as among the Geatas) appear to have been the royal race.

Kings mentioned :

Ongentheow, married to Hrothgar's sister Ela, killed in a war  
|  
against the Geatas under Higelac.  
Othhere.

The Frisians and the Sueones appear to have been usually allied in war.

4. Fresnas (Frisians).

Kings mentioned :

Folcwald.  
|  
Fin, married to Hildeburh, engaged in war with the Danes under  
|  
Healfdene and Hrothgar.  
Hnæf, killed in the Danish war, married to Holinga daughter of Hoce.

5. The Brondings are mentioned apparently as having been opposed to Beowulf in an expedition, wherein he encountered their king Brecca, the son of Beanstane, at Heatho-ræmis; but the passage is very obscure.

Incidental allusions also occur to the following tribes :

6. The Wælsings (Volsungr of the Edda), and the hero Sigmund (Sigurdr Fafnirsbana).

7. The Wylfingi (the Ylfings of Hrolf Krakas Saga).

8. The Francs.

9. The Wioings.

If there be sufficient ground for referring these traditions to the second century, the period in which they were originally compiled, considering the nature of the details to which they extend, and the abrupt brevity of the allusions to them as to well known historical facts, must assuredly have been anterior to the invasion of Hengist and Horsa in the fifth century; and the materials, therefore, from which the poem of Beowulf was afterwards composed, may have been imported in their train in the form of those heroical songs which



# ERRATA.

Page	Line		
xlvi.		note <sup>a</sup> for quoted, read quite.	
lvi.	1	for trewon, read Trewon.	
lxii.	2	for the earlier, read some of the earlier.	
xc.	17	for At length they perceived and beheld with joy that the beams of the bridge were firmly placed, read Then did they perceive and earnestly note that they found there stern warders of the bridge.	
<i>Ibid.</i>		note <sup>a</sup> for bricge-weandas bitene, read bricge weardas bitere.	
xciii.	25	for he had ever shared the possessions which his chieftain owned * * *, read he leapt upon the mare which his lord had owned, upon its housings [graihs]. ( <i>Suggested by Mr. Price.</i> )	
<i>Ibid.</i>	30	for * * * It had indeed been some credit to them to have then remembered, &c. read and with them more of the men than it were any credit [i.e. than a sense of honour would have permitted], if they had remembered, &c.	
<i>Ibid.</i>		note <sup>a</sup> for ma'lon, read ma'lon'.	
15	1	for Generi (humano) datum, read A genere separatus.	
49	24	for "When (continues the poet) the son of Eglaf had ceased from the praises of his own heroic enterprise," read "Even the sarcastic son of Eglaf (as the poet informs us) found himself on this occasion compelled to abstain from his usual arrogant speeches, and to acknowledge in silence the manifest proofs of the hero's superior prowess."	
57	1	for brayed, read braved.	
74	26	for Scylding's, read Scylfing's.	
179	10	for Aut ubi sua, read Vel utrum juvenum istorum.	
189	4	for p. 72, read p. 75.	
193	16 & 17	for fifty days and fifty nights, read forty days and forty nights.	
204	23	for lithis st, read this list.	
231	6 of note	for senectum read senectam.	
265	18 & 19, 2d col.,	for Deah 8e hine Ealnez se ymbhoga.	read Deah 8e hine ealnez Se ymbhoga.

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